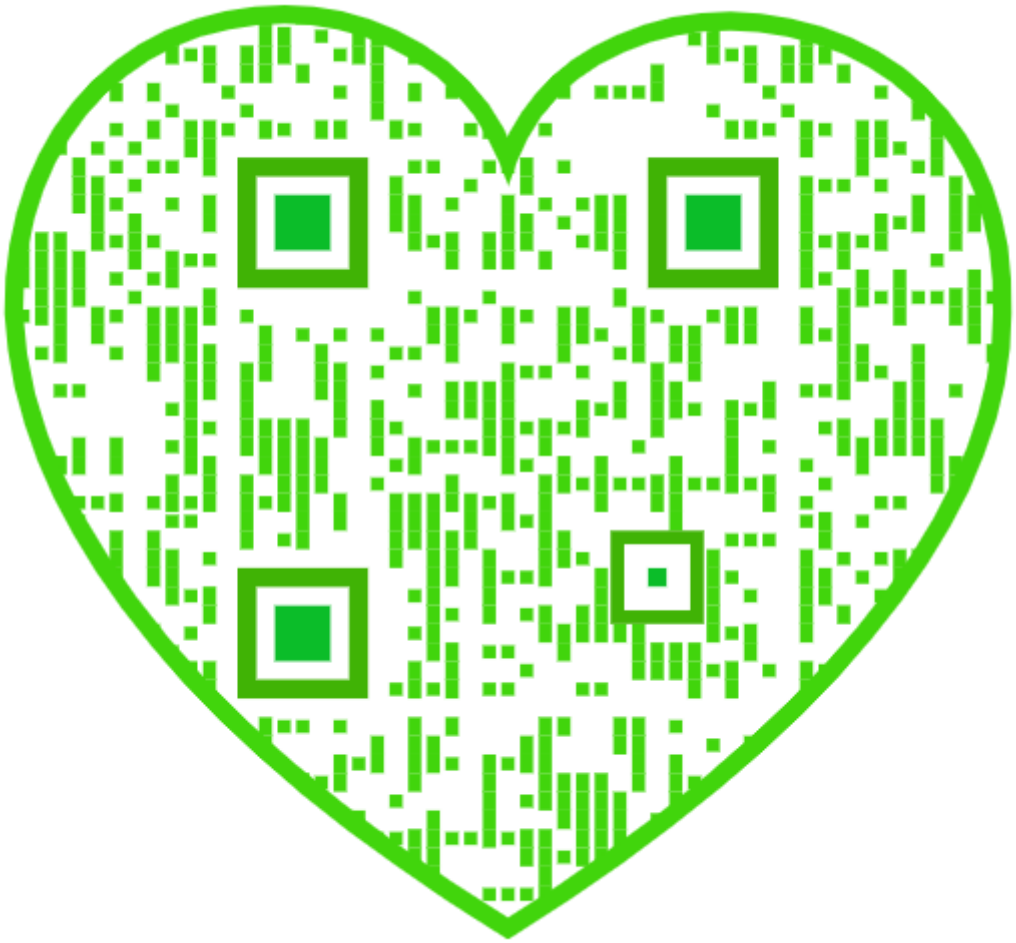
GEMS of WISDOM

from Bible Literature and Proverbs

WILLIAM J. SHEARER



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GEMS OF WISDOM,

FROM

BIBLE, LITERATURE AND PROVERBS,

Arranged Topically for Moral Lessons in School and Home.

BY

WILLIAM J. SHEARER, A. M., PD. D.,

SUPERINTENDENT OF SCHOOLS OF THE CITY OF ELIZABETH AND COUNTY OF UNION, N. J.

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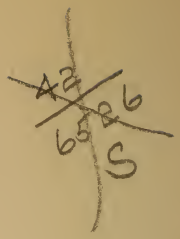
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PREFACE.

Although the public schools have no right to teach sectarianism, it is their duty to provide proper moral training; as the life and prosperity of the country depends upon the moral training received by its embryo citizens who will soon be called upon to shape its destiny.

Because of its value as a text book of morals, literature and history, many believe the Bible should long retain its position in the schools.

Not without reason, many object to the reading of the Bible in the schools on the ground that teachers frequently read portions which are objectionable. All but the most careless teachers aim to omit certain portions; yet even the most intelligent teacher cannot be expected to always avoid those parts which may give offense to some sect.

If for no other reason, press of work causes many teachers to read from the Bible without taking time to consider the selections carefully. For this, and for other reasons, many do read those parts to which objection may rightly be made by Protestants, Catholics, Jews, and others.

The object of the preparation of this book is to furnish a number of select Bible readings to which

no reasonable objection can be made; to arrange these topically, that the lessons may be the more deeply impressed; to select from the world of literature and proverbs of all nations the best expressions of all ages upon each theme. By thus focusing the brightest rays of the Bible, literature and proverbs upon each subject the moral lesson may be burned into the heart and conscience of the child as in no other way.

W. J. S.

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I.

ADVERSITY.

BIBLE.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities.—Psa. xxxi:7.

But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.—Psa. xxxv:15.

A friend loveth at all times, and a brother is born for adversity.—Prov. xvii:17.

If thou faint in the day of adversity, thy strength is small.—Prov. xxiv:10.

In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.—Eccl. vii:14.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.—Isa. xxx:20.

LITERATURE.

In this wild world the fondest and the best
Are the most tried, most troubled, and distress'd.
Crabbe.

The good are better made by ill:—
As odours crush'd are sweeter still!
Rogers.

A thousand years scarce serve to form a State;
An hour may lay it in the dust; and when
Can Man its shatter'd splendour renovate,
Recall its virtues back, and vanquish Time and Fate?
Byron.

Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Find tongues in trees, books in the running brooks,
And good in everything. *Shakespeare.*

A lily said to a threatening cloud
That in sternest garb arrayed him,
"You have taken my lord, the Sun, away
And I know not where you have laid him."

It folded its leaves, and trembled sore
As the hours of darkness pressed it,
But at morn, like a bird, in beauty shone,
For with pearls the dews had dressed it.

Then it felt ashamed of its fretful thought,
And fain in the dust would hide it,
For the night of weeping had jewels brought,
Which the pride of day denied it.
Sigourney.

PROVERBS.

He who hath no cross will have no crown.

He who swells in prosperity will shrink in adversity.

Heaven often smiles in mercy though the blow be severe.

Adversity borrows its sharpest stings from our impatience.

He who has not known adversity has seen but half of the world.

Adversity exasperates fools, dejects cowards, and draws out the faculties of the wise.

II.

ADVICE.

BIBLE.

Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it; the eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: But the Lord delivereth him out of them all. He keepeth all his bones: Not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.—Psalm xxxiv: 11-22.

LITERATURE.

Sometimes there is not less ability in knowing how to use than in giving good advice.

La Rochefoucauld.

Do not take a blind guide nor a bad adviser.

Let no man presume to give advice to others that has not first given good counsel to himself.

Seneca.

For by what I could observe in many occurrences of our lives, that which we called giving advice was properly taking an occasion to show our own wisdom at another's expense.

Lord Shaftsbury.

He who can take advice is sometimes superior to him who can give it. *Von Knebel.*

Let no man value at a little price
A virtuous woman's counsel; her winged spirit
Is feathered often times with heavenly words,
And, like her beauty, ravishing and pure.

Chapman.

Give thy thoughts no tongue,
Nor any unproportioned thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade. Beware
Of entrance to a quarrel; but, being in,
Bear it, that the opposer may beware of thee.
Give every man thine ear, but few thy voice:
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gaudy;
For the apparel oft proclaims the man.
Neither a borrower nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
This above all,—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Shakespeare.

PROVERBS.

Forewarned is forearmed.
Good advice is beyond all price.

Nothing given so willingly as advice.

For some people, the best advice is—don't give any.

Give neither counsel nor salt until you are asked for it.

The stingy man loves to give advice—it costs nothing.

Bachelors' wives and old maids' children are always well taught.

Giving advice to a fool is like throwing water on a duck's back.

Of quinine and advice, it is more blessed to give than to receive.

III.

AFFLICTIONS.

BIBLE.

Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.—Ex. i:11-12.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.—Ex. iii:7-8.

Yea, forty years didst thou sustain them in the

wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.—Neh. ix:21.

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. cxxvi: 5-6.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. viii: 28.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. —II Cor. iv:17-18.

LITERATURE.

"Every vessel of mercy must be scoured in order to brightness. And however trees in the wilderness may grow without cultivation, trees in the garden must be pruned to be made fruitful: and cornfields must be broken up, when barren heaths are left untouched." *Arrowsmith.*

"There is a dark and bright side to every providence, as there was to the guiding pillar-cloud. Nature fixes on the dark, and calls it sorrow; faith sees the sun dispersing the darkness, and calls it by a name of joy." *Bonar.*

PROVERBS.

Affliction is the school of virtue.
It is the wholesome soil of virtue.
It separates the wheat from the chaff.
Afflictions are but mercies in disguise.

Great trials prepare us for great duties.

No man would be happy without them.

God afflicts us to draw us nearer to him.

One affliction is better than a thousand exhortations.

The best people need affliction to bring their virtues into play.

The afflicted person is sacred, and the best remedy is to submit to Providence, for there is mercy in affliction's smarts.

IV.

ALMSGIVING.

BIBLE.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. vii: 12.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—II Cor. ix: 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. vi: 10.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—I John iii: 17.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. xix: 17.

LITERATURE.

A lady visited New York City, and saw on the sidewalk a ragged, cold, and hungry little girl gazing wistfully at some of the cakes in a shop window. She stopped, and, taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the lady full in the face, and with artless simplicity said, "Are you God's wife?"

PROVERBS.

It covereth a multitude of sins.

We are rich only through what we give.

Give work rather than alms to the poor.

Charity begins at home, but should not end there.

To pity distress is human, to relieve it Godlike.

He who ministers not to the need of others remains unblest.

Give not grudgingly, for the Lord loveth a cheerful giver.

Generosity never impoverished a man, nor robbery enriched him, nor prosperity made him wise.

V.

AMBITION.

BIBLE.

Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak of wisdom;

and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.—Psa. xlix:1-11.

LITERATURE.

"Men are not so much mistaken in desiring to advance themselves as in judging what will be an advance, and what the right method of it. An ambition which has conscience in it will always be a laborious and faithful engineer, and will build the road, and bridge the chasms between itself and eminent success, by the most faithful and minute performance of duty.

"The liberty to go higher than we are is only given when we have fulfilled the duty of our present sphere. Thus men are to rise upon their performances, and not upon their discontent. A man proves himself fit to go higher who shows that he is faithful where he is. A man that will not do well in his present place, because he longs to go higher, is neither fit to be where he is, nor yet above it; he is already too high, and should be put lower."

Beecher.

Look to the end of worldly ambition, and what is it? Take the four greatest rulers, perhaps, that ever sat upon a throne. Alexander, when he had so completely subdued the nations that he wept because there were no more to conquer, at last set fire to a city, and died in a scene of debauch. Hannibal, who filled three bushels with the gold rings taken from the slaughtered knights, died at last by poison administered by his own hand, unwept and unknown, in a foreign land. Cæsar, having conquered 800 cities, and dyed his garments with the blood of one million of his foes, was stabbed by his best friends, in the very place which had been the scene of his greatest triumph. Napoleon, after being the scourge of Europe, and the desolator of his country, died in banishment, conquered, and a captive.

So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams.

Bryant.

PROVERBS.

A hero is only known in times of misfortune.

A man must be a hero to comprehend a hero.

Vaulting ambition which o'erleaps itself; resolved to rule or ruin the state.

The man who wants the earth often has to be satisfied with a little of its dust.

Ambition is like a torrent, it never looks back;

it is a powerful source of good or ill, and stains many a public cause.

VI.

ANGER.

BIBLE.

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.—Eccl. vii:9.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.—Psa. xxxvii:8.

He that is soon angry dealeth foolishly: and a man of wicked devices is hated.—Prov. xiv:17.

A soft answer turneth away wrath: but grievous words stir up anger.—Prov. xv:1.

He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city.—Prov. xvi: 32.

A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again. —Prov. xix:19.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.— Prov. xxv:28.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.—Matt. v:22.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.—Eph. iv:31.

LITERATURE.

The continuance and frequent fits of anger produce an evil habit in the soul, called wrathfulness, or a propensity to be angry; which ofttimes end in choler, bitterness, and morosity; when the mind becomes ulcerated, peevish, and querulous, and like a thin, weak plate of iron, receives impression, and is wounded by the least occurrence. *Plutarch.*

When anger rushes, unrestrain'd to action,
Like a hot steed, it stumbles in its way.
The Man of Thought strikes deepest, and strikes safely. *Sir Thomas Overbury.*

The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves, and we injure our own cause, in the opinion of the world, when we too passionately and eagerly defend it. *Colton.*

PROVERBS.

Hate a man's vices, but not the man.

Let not the sun go down upon your anger.

We are hated by those who have injured us.

Whoever is angry with his brother is in danger of the judgment.

Two things a man should never be angry at,
What he can help, and what he can't.

VII.

BENEVOLENCE.

BIBLE.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be

blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.—Psa. xli:1-3.

The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. Prov. xi:25-26.

The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.—Isa. xxxii:5-8.

LITERATURE.

The conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affection. *From the French.*

For his bounty,
There was no winter in't; an autumn 'twas
That grew the more by reaping. *Shakespeare.*

Rare benevolence, the minister of God. *Carlyle.*

Think not the good,
The gentle deeds of mercy thou hast done,
Shall die forgotten all; the poor, the pris'ner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy land,
Shall cry to heav'n and pull a blessing on thee.
Rowe.

The truly generous is the truly wise;
And he who loves not others lives unblest.
Home.

PROVERBS.

He gives double who gives unasked.

He gives twice who gives in a trice.

Good that comes too late is good for nothing.

The world is my country; to do good, my religion.

There is no grace in a benefit that sticks to the fingers.

Alms are the golden key that open the gate of heaven.

He who lends to the poor gets his interest from the Lord.

Live to do good and you will never tire of your employment.

One hand opened in charity is worth a hundred folded in prayer.

It is not what we take up, but what we give up that makes us rich.

The poorest can give as much as the richest if he will give all he can.

Cast thy bread upon the waters; God will know of it, if the fishes do not.

VIII.

BIBLE.

BIBLE.

O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my medi-

tation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path.—Psa. cxix: 97-105.

Thy testimonies that thou hast commanded are righteous and very faithful. My zeal hath consumed me, because mine enemies have forgotten thy words. Thy word is very pure: therefore thy servant loveth it. I am small and despised: yet do not I forget thy precepts. Thy righteousness, and thy law is the truth. Trouble and anguish have taken hold on me: yet thy commandments are my delights. The righteousness of thy testimonies is everlasting: give me understanding, and I shall live. —Psa. cxix:138-144.

LITERATURE.

I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.

Boyle.

This Book, this Holy Book, on every line,
Mark'd with the seal of high divinity,
On every leaf bedew'd with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamp'd
From first to last; this ray of sacred light,
This lamp, from off the everlasting throne,

Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men with tears
And earnest sighs, to read, believe and live.
Pollok.

It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter;—it is pure, all sincere; nothing too much, nothing wanting. *Locke.*

PROVERBS.

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.

Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

IX.

BLESSED.

BIBLE.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. —Matt. v:3-12.

LITERATURE.

True blessedness consisteth in a good life and a happy death. *Solon.*

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. *Prov.* x:22.

How blessings brighten as they take their flight!
Young.

Blessings be with them, and eternal praise
Who gave us nobler loves, and nobler cares,
The poets, who on earth have made us heirs
Of truth and pure delight, by heavenly lays.
Wordsworth.

The benediction of these covering heavens
Fall on their heads like dew. *Shakespeare.*

Not to understand a treasure's worth,
Till time has stolen away the slightest good,
Is cause of half the poverty we feel,
And makes the world the wilderness it is.
Cowper.

PROVERBS.

Blessed is the peacemaker, not the conqueror.

The gladness of the heart is the life of a man.

Happiness consists in the multiplicity of agreeable consciousness.

Happy is the man that findeth wisdom and everyone that retaineth her.

There is in man a higher thought than love of happiness; he can do without happiness, and instead thereof find blessedness.

X.

BLESSINGS.

BIBLE.

The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.—Num. vi: 24-26.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. —Jude i: 26.

LITERATURE.

If one should give me a dish of sand, and tell

me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet, and sweep through it, and how would it draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies: but let the thankful heart sweep through the day; and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only the iron in God's sand is gold.

O. W. Holmes.

PROVERBS.

Blessings brighten as they take their flight.
You know not where a blessing may light.
They are not truly valued until they are gone.
Blessings in disguise are generally out of sight.

XI.

BOASTING.

BIBLE.

Let not him that girdeth on his harness boast himself as he that putteth it off.—I Kings xx: 11.

For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.—Psa. x:3.

Whoso boasteth himself of a false gift is like clouds and wind without rain.—Prov. xxv:14.

Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? or if the rod should shake itself against them that lift it up, or as if the

staff should lift up itself, as if it were no wood.—Isa. x:15.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.—Eph. ii:8-9.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!—Jas. iii:5.

LITERATURE.

When you begin with so much pomp and show,
Why is the end so little and so low?
Roscommon.

The empty vessel makes the greatest sound.
Shakespeare.

For men, it is reported, dash and vapor
Less on the field of battle than on paper.
Thus in the hist'ry of dire campaign
More carnage loads the newspaper than plain.
Dr. Wolcott.

I know them, yea,
And what they weigh, even to the utmost scruple;
Scrambling, out-facing, fashion-mong'ring boys,
That lie, and cog, and flout, deprave, and slander,
Go antickly, and show outward hideousness,
And speak off half a dozen dangerous words,
How they might hurt their enemies, if they durst;
And this is all. *Shakespeare.*

PROVERBS.

The empty vessel makes the greatest sound.

The greatest liar is he who talks most of himself.

'Tis not the hen that cackles most that lays the most eggs.

He who killeth a lion when absent feareth a mouse when present.

All my goods are of silver and gold, even my copper kettle, says the boaster.

XII.

BROTHERLY LOVE.

BIBLE.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and

said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. —Luke x: 25-37.

LITERATURE.

Captain Burton, in his work on Africa, tells us the following singular and beautiful rite which he found among the people. Two persons wish to take upon themselves what they call "The Brother Rite." To do this, they sit down face to face, with their legs crossed, holding in their laps their implements of war. A sheep or goat is then killed, and its heart roasted and brought to them, and a half given to each. One of them then takes a knife, and opens a vein on the left breast of the other, over the heart; and, as the blood flows, he smears his piece of heart in the blood and eats it; the other doing in the same manner with him. Next, each catches some of the blood of the other, and rubs it into his own wound; and the rite is now complete. This rite is designed to signify that henceforth they are halves or parts of each other. Each, through his own blood thus eaten, and thus absorbed by the other's veins, is considered as living in and of the other. Henceforth, should either be in any trouble, the other is to feel "it is myself that is in trouble," and thus do for the other whatsoever in like circumstances he would do for himself.

PROVERBS.

The younger brother, the better gentleman.

A brother's sufferings excites a brother's pity.

A brother offended is harder to be won over than a beleaguered city.

How fast does brother follow brother from sunlight to the sunless land.

XIII.

BUSINESS.

BIBLE.

Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.—Ex. xxxiv:21.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.—Prov. x:4.

Be thou diligent to know the state of thy flocks, and look well to thy herds.—Prov. xxvii:23.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.—Luke xiv: 18, 19.

Not slothful in business; fervent in spirit; serving the Lord.—Rom. xii:11.

LITERATURE.

A man who cannot mind his own business is not to be trusted with the king's. *Saville.*

There are in business three things necessary—knowledge, temper and time. *Feltham.*

Never shrink from doing anything which your

business calls you to do. The man who is above his business may one day find his business above him. *Drew.*

To men addicted to delights, business is an interruption; to such as are cold to delights, business is an entertainment. For which reason it was said to one who commended a dull man for his application, "No thanks to him; if he had no business, he would have nothing to do." *Steele.*

To business that we love, we rise betime,
And go to it with delight. *Shakespeare.*

PROVERBS.

Trust in God, but mind your business.

Venture a small fish to catch a great one.

From small profits and many expenses,
Comes a whole life of sad consequences.

Drive thy business; let not that drive thee.

He'll seldom need aid who has a good trade.

It is easy to open a shop, but hard to keep it open.

The fool is busy in every one's business but his own.

The man who minds his own business will always have business to mind.

XIV.

CALAMITY.

BIBLE.

Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by

a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?—Jer. v:21-29.

LITERATURE.

'Tis only from the belief of the goodness and wisdom of a Supreme Being that our calamities can be borne in that manner which becomes a man.
Mackenzie.

The willow which bends to the tempest often escapes better than the oak which resists it; and so in great calamities it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character. *Sir Walter Scott.*

When any calamity has been suffered the first

thing to be remembered is, how much has been escaped. *Johnson.*

When men once reach their autumn, sickly joys
Fall off apace, as yellow leaves from trees,
At every little breath misfortune blows;
'Till left quite naked of their happiness,
In the chill blasts of winter they expire,
This is the common lot. *Young.*

PROVERBS.

No trials, no triumphs.

Every man has his Waterloo.

The good seaman is known in bad weather.

He that stumbles and falls not quite, gains a step.

Many go out for berries and come back with briars.

Misfortunes come on horseback and go away on foot.

A bird never flew so high but it had to come to the ground.

He that has never known adversity is but half acquainted with himself.

Our greatest glory is not in never failing, but in rising every time we fail.

XV.

CARES.

BIBLE.

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit:

thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.—Jer. xii: 1-4.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. iv: 6.

Casting all your care upon him; for he careth for you.—I Pet. v:7.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.—Jer. xvii:7-8.

LITERATURE.

In care they live, and must for many care,
And such the best and greatest ever are.
Lord Brooke.

All cares appear as large again as they are, owing to their emptiness and darkness; it is so with the grave. *Richter.*

Providence has given us hope and sleep, as a compensation for the many cares of life. *Voltaire.*

Although my cares do hang upon my soul
Like mines of lead, the greatness of my spirit
Shall shake the sullen weight off. *Clapthorne.*

Quick is the succession of human events; the

cares of to-day are seldom the cares of to-morrow; and when we lie down at night, we may safely say to most of our troubles, "Ye have done your worst, and we shall meet no more." *Cowper.*

PROVERBS.

Be careful or you may be full of cares.

Every day has its care; but each care has its day.

Know how sublime a thing it is to suffer and be strong.

Care that broods with drooping wing only broods of care will bring.

Life's cares are comforts, such by Heav'n designed: he that has none must take them, or be wretched.

XVI.

CHARACTER.

BIBLE.

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against

thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.—Psa. cxix:1-16.

LITERATURE.

Character is a perfectly educated will. *Nevalis.*

The best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.

Sir Wm. Temple.

Decision of character is one of the most important of human qualities, philosophically considered. Speculation, knowledge, is not the chief end of man; it is action. * * * "Give us the man," shout the multitude, "who will step forward and take the responsibility." He is instantly the idol, the lord, and the king among men. He, then, who would command among his fellows, must excel them more in energy of will than in power of intellect. *Burnap.*

Spare in diet;
Free from gross passion, or of mirth, or anger;
Constant in spirit, not swerving with the blood;
Garnish'd and deck'd with modest compliment;
Not working with the eye, without the ear,
And, but purged in judgment, trusting neither.

Shakespeare.

The crown and glory of life is character. It is the noblest possession of a man, constituting a rank in itself, and an estate in the general good-will; dignifying every station, and exalting every position in society. It exercises a greater power than wealth,

and secures all the honor without the jealousies of fame. It carries with it an influence which always tells,—for it is the result of proud honor, rectitude, and consistency,—qualities which, perhaps, more than any other, command the general confidence and respect of mankind. *Smiles.*

PROVERBS.

Character is what we are in the dark.

Sow a thought, reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny.

Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.

When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost.

A character is like a kettle, once mended always wants mending.

Nobody is truly unassailable until his character is gone.

XVII.

CHARITY.

BIBLE.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.—Psa. xli:1-3.

Withhold not good from them to whom it is

due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.—Prov. iii:27-28.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Prov. xi:24-25.

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.—Gal. ii:10.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Cor. xiii: 13.

LITERATURE.

In Faith and Hope the world will disagree,
But all mankind's concerned in Charity:
All must be false that thwart this one great end;
And all of God, that bless mankind, or mend.

Pope.

Charity is a universal duty, which it is in every man's power sometimes to practice, since every degree of assistance given to another, upon proper motives, is an act of charity; and there is scarcely any man in such a state of imbecility as that he may not, on some occasions, benefit his neighbour.

Johnson.

It is proper that alms should come out of a little purse, as well as out of a great sack; but surely, where there is plenty, charity is a duty. not a courtesy; it is a tribute imposed by Heaven upon us, and he is not a good subject who refuses to pay it.

Feltham.

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man I will oblige many that are not so. *Seneca.*

PROVERBS.

Better have to give than have to beg.

Live to do good and you will never tire of your employment.

The poorest can give as much as the richest if he will give all he can.

Who wears his heart upon his sleeve must expect it will be bruised.

And though poor be our purse and though narrow our span, let us all try to do a good turn when we can.

XVIII.

CHEERFULNESS.

BIBLE.

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.—Neh. viii:10.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness.—Psa. xxx:11.

Light is sown for the righteous, and gladness for the upright in heart.—Psa. xcvii:11.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.—Prov. xv: 13-15.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.—Prov. xvii: 22.

LITERATURE.

The most manifest sign of wisdom is continued cheerfulness. *Montaigne.*

> Cheerful looks make every dish a feast
> And 'tis that crowns a welcome.
> *Messinger.*

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. *Carlyle.*

True joy is a serene and sober motion; and they are miserably out that take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind. *Seneca.*

The mind that is cheerful in its present state, fill be averse to all solicitude as to the future, and will be averse to all solicitude as to the future, and smile. *Horace.*

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable. *Addison.*

Surely happiness is reflective, like the light of heaven; and every countenance, bright with smiles, and glowing with innocent enjoyment, is a mirror, transmitting to others the rays of a supreme and ever-shining benevolence. *Washington Irving.*

PROVERBS.

Laugh at your ills and save doctors' bills.

A man's task is always light if his heart is light.

A laugh is worth a hundred groans in any market.

A happy temper, like the Aeolian harp, sings to every breeze.

Though my head be as the winter, let my heart be as the spring.

In whose heart there is no song, to him the miles are many and long.

Of all days, that one is most wasted on which one has not laughed.

If you would keep the wrinkles out of your face, keep sunshine in your heart.

XIX.

CHILDREN.

BIBLE.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. —Psa. viii:2.

The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.—Prov. x:1.

Train up a child in the way he should go: and when he is old, he will not depart from it. Chasten thy son while there is hope, and let not thy soul spare for his crying.—Prov. xxii:6, 18.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.—Prov. xxix:17.

Children, obey your parents in the Lord: for this

is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.—Eph. vi:1-3.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—Mark x: 13-16.

LITERATURE.

Fragile beginnings of a mighty end.
Mrs. Norton.

Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit and to fix
The generous purpose in the glowing breast!
Thomson.

Living jewels dropp'd unstained from heaven.
Pollok.

I love these little people; and it is not a slight thing when they, who are so fresh from God, love us. *Dickens.*

Call not that man wretched who, whatever ills he suffers, has a child to love. *Southey.*

What gift has Providence bestowed on man that is so dear to him as his children? *Cicero.*

It is better to keep children to their duty by a

sense of honor, and by kindness, than by fear and punishment. *Tertullion.*

The plays of natural, lively children are the infancy of art. Children live in the world of imagination and feeling. They invest the most insignificant object with any form they please, and see in it whatever they wish to see. *Oehlenschlaeger.*

Blossoms! They are the blossoms of another world, whose fruitage is angels and archangels. Or dewdrops! They are dewdrops that have their source, not in the chambers of the earth, nor among the vapors of the sky, which the next breath of wind or the next flash of sunshine may dry up forever, but among the everlasting fountains and inexhaustible reservoirs of mercy and love. Playthings! If the little creatures would but appear to us in their true shape for a moment! We should fall upon our faces before them, or grow pale with consternation, or fling them off with horror and loathing.

Now to me there is no study half so delightful as that of these little creatures, with hearts fresh from the gardens of the sky, in their first and fairest and most unintentional disclosures, while they are indeed a mystery,—a fragrant, luminous, and beautiful mystery! *Neal.*

PROVERBS.

Children are poor men's riches.
Of listening children have your fears;
For little children have great ears.
Children pick up words as pigeons peas,
And utter them again as God shall please.
The mother's heart is the child's schoolroom.
A babe in the house is a well spring of pleasure.
In leading a child you may be commanding an army.

A father maintains ten children better than ten children maintain one father.

A man soon learns how little he knows when a child begins to ask questions.

Let the child's first lesson be obedience, and the second will be what thou wilt.

XX.

COMMANDMENTS.

BIBLE.

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and

thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neigbour's.—Ex. xx:3-17.

LITERATURE.

Cicero questions, whether that can properly be called a burden which one carries with delight and pleasure. If a man carries a bag of money given him, it is heavy; but the delight takes off the burden.

When God gives inward joy, that makes the commandments delightful. Joy is like oil to the wheels, which makes a Christian run in the way of God's commandments, so that it is not burdensome.

J. Watson.

PROVERBS.

My son, keep my words, and lay up my commandments with thee.

Keep my commandments, and live; and my law as the apple of thine eye.

Bind them upon thy fingers, write them upon the table of thine heart.

The wise in heart will receive commandments: but a prating fool shall fall.

My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

If thou seekest her as silver, and searchest for her as for hid treasures;

Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

XXI.

CONDUCT.

BIBLE.

He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil.

Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it

is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. —Romans xii: 8-21.

LITERATURE.

As a captain sent by his prince on some great exploit is accustomed, when he cometh to the place appointed, to consider wherefore he was sent, to what end, what to prosecute, what to perform, what shall be required at his hands by him that sent him thither; these cogitations shall stir him up to attend to that which he came for, and not to employ himself in impertinent affairs: so every rational being ought to ask himself why and to what end he was created of God, and sent into this world? what to do? wherein to bestow his days? He shall find that it was for no other cause only to serve God in a right manner in this life. *Cawdray.*

I will govern my life and my thoughts as if the whole world were to see the one, and to read the other; for what does it signify to make anything a secret to my neighbor, when to God, who is the Searcher of hearts, all our privacies are open?

Seneca.

PROVERBS.

Actions speak louder than words.

Blessings ever wait on virtuous deeds.

Conduct creates character, acts beget habits.

Don't have too many irons in the fire at one time.

The actions of men are the index to their thoughts.

Brave actions require no eulogy, for they carry their warrant with them.

Active natures are rarely melancholy, for activity and sadness are incompatible.

Deliberate with caution, but act with decision, and yield with graciousness or oppose with firmness.

A man's actions are more frequently the result of chance than design, and the motives which prompt them should not be judged at first sight.

Whatever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest.

XXII.

CONFESSION.

BIBLE.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.—Psa. xxxii:5.

For I will declare mine iniquity; I will be sorry for my sin.—Psa. xxxviii:18.

Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.—Jer. iii:13, 15.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.—Prov. xxviii:13.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John i:9.

LITERATURE.

At the battle of Williamsburg a soldier who had the artery of his arm severed by a fragment of a shell, and was fast bleeding to death, saw a surgeon going to the front for orders; and lifting his bleeding member, cried, "Doctor, please!" The surgeon dismounted, bound up the wound, and gave all possible relief. As he started on, the man said, "Doctor, what is your name?" The reply was, "No matter." "But, doctor," said the wounded man, "I want to tell my wife and children who saved me."

Anon.

If I am working beside a man, and I see that he tries to shirk and shift his labor upon me, I am angry with him. But if he says to me, "I am wounded and cannot work," or "I am lame," or "sick," then the thought comes to me at once, "You shall not work; I will help you." And so if a man says to us, "I know I did wrong, but I am weak, blame me as little as you can, but help me as much as you can," that very confession disarms us, and we think better of him than we did before. Therefore it is that God so exhorts us to confess our sins to him.

Beecher.

PROVERBS.

A fault confessed is half redressed.

A generous confession disarms slander.

Look in fear upon the guilt that might have been thine own.

Whatever may have been the past, however black and hideous, it hath a present cure-repentance with amendment.

XXIII.

CONTENTMENT.

BIBLE.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. —Psa. xxxvii:1-9.

Better is little with the fear of the Lord, than great treasure and trouble therewith.—Prov. xv:16.

Better is a little with righteousness, than great revenues without right.—Prov. xvi:8.

But godliness with contentment is great gain.— I Tim. i:6.

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.—Phil. iv:11.

Let your conversation be without covetousness; and be content with such things as ye have: for he

hath said, I will never leave thee, nor forsake thee. —Heb. xiii:5.

LITERATURE.

As for a little more money and a little more time, why it's ten to one if either one or the other would make you one whit happier. If you had more time, it would be sure to hang heavily. It is the working man who is the happy man. Man was made to be active, and he is never so happy as when he is so. It is the idle man who is the miserable man. What comes of holidays, and far too often of sight-seeing, but evil? Half the harm that happens is on those days.

And, as for money—don't you remember the old saying, "Enough is as good as a feast?" Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord, than great treasure, and trouble therewith." *Franklin.*

Seeming contentment is real discontent, combined with indolence or self-indulgence, which, while taking no legitimate means of raising itself, delights in bringing others down to its own level. *Mill.*

That happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough. *Zimmerman.*

PROVERBS.

No tent so good to live in as content.

A man is only as rich as he is contented.

Contentment does not mean less work but more cheer.

When one has not what one likes, one must like what one has.

Taking things as they come does not wear one out so fast as dodging them.

Contentment consisteth not in heaping more fuel, but in taking away some fire.

When the best things are not possible, the best may be made of those that are.

XXIV.

CONSCIENCE.

BIBLE.

My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.—Job xxvii:6.

For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. —Prov. xxiii:7.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.—Acts xxiii:1.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts xxiv:16.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.—Rom. ix:1.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God,

we have had our conversation in the world, and more abundantly to you-ward.—II Cor. i:12.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day. —II Tim. i:3.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.—I Tim. i:5.

LITERATURE.

Let a prince be guarded with soldiers, attended by councillors, and shut up in forts; yet if his thoughts disturb him, he is miserable. *Plutarch.*

Thus conscience doth make cowards of us all. *Shakespeare.*

Even in the fiercest uproar of our stormy passions, conscience, though in her softest whispers, gives to the supremacy of rectitude the voice of an undying testimony. *Chalmers.*

We should have all our communications with men as in the presence of God; and with God, as in the presence of men. *Colton.*

Remorse of conscience is like an old wound; a man is in no condition to fight under such circumstances. The pain abates his vigor, and takes up too much of his attention. *Jeremy Collier.*

No man ever offended his own conscience, but first or last it was revenged upon him for it. *South.*

A man who sells his conscience for his interest, will sell it for his pleasure. A man who will betray his country, will betray his friend.

Miss Edgeworth.

Though thy slumber may be deep,
Yet thy spirit will not sleep;

There are shades that will not vanish,
There are thoughts thou canst not banish.
Byron.

PROVERBS.

A quiet conscience sleeps in thunder.

A good conscience make a joyful countenance.

It is always term time in the court of conscience.

He that loses his conscience has nothing left that is worth keeping.

To live with no conscience is to live like a beast; to live with good conscience, a perpetual feast.

XXV.

CONVERSATION.

BIBLE.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psa. xix:14.

Set a watch, O Lord, before my mouth; keep the door of my lips.—Psa. cxli:3.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked. —Psa. cxlv:11.

Keep thy tongue from evil, and thy lips from speaking guile.—Psa. xxxiv:13.

They shall speak of the glory of thy kingdom, and talk of thy power; in the multitude of words there wanteth not sin: but he that refraineth his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom.—Prov. x:11, 19-21.

A man hath joy by the answer of his mouth:

and a word spoken in due season, how good is it. —Prov. xv:23.

The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. A fool's mouth is his destruction, and his lips are the snare of his soul. Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.—Prov. xviii:4, 7, 21.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. —Eph. iv:29.

LITERATURE.

It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him. *Steele.*

Not only to say the right thing in the right place, but far more difficult still, to leave unsaid the wrong thing at the tempting moment. *Sala.*

Some men are very entertaining for a first interview, but after that they are exhausted, and run out; on a second meeting we shall find them flat and monotonous; like hand organs, we have heard all their tunes. *Colton.*

There is nothing so delightful as the hearing, or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive. *Plato.*

But conversation, choose what theme we may,
And chiefly when religion leads the way,

Should flow like waters after summer show'rs,
Not as if raised by mere mechanic powers.

Cowper.

PROVERBS.

Discretion of speech is more than eloquence.

Sweet discourse makes short days and nights.

Eloquence is saying the proper thing and stopping.

Let your speech be always with grace, seasoned with salt.

A man's conversation is the mirror of his thoughts.

An orator without judgment is like a horse without a bridle.

The wise man weighs his words on the goldsmith's scale.

Education begins a gentleman, conversation completes him.

When there is a gap in the conversation, don't put your foot in it.

Men should not talk to please themselves, but those that hear them.

Think twice before you speak once and you will speak twice the better for it.

Five things observe with care,
Of whom you speak, to whom you speak,
And how, and when, and where.

Words and eggs must be handled with care;
For words once spoken, and eggs once broken,
Are not the easiest things to repair.

XXVI.

COVETOUSNESS.

BIBLE.

He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.—Prov. xv:27.

For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.—Isa. lvii:17.

O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.—Jer. li:13.

And these are they which are sown among thorns; such as hear the word.—Mar. iv:18.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful. —Mark iv:18-19.

But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.— I Tim. vi:9.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—I Tim. vi:9-10.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. —Jude 11.

LITERATURE.

Some men are so covetous, as if they were to live forever, and others so profuse, as if they were to die the next moment. *Aristotle.*

Covetous men are fools, miserable wretches, buzzards, madmen, who live by themselves, in perpetual slavery, fear, suspicion, sorrow, discontent, with more of gall than honey in their enjoyments; who are rather possessed by their money than possessors of it. *Burton.*

He deservedly loses his own property who covets that of another. *Phaedrus.*

The covetous person lives as if the world were made altogether for him, and not he for the world; to take in everything, and part with nothing. *South.*

PROVERBS.

Grasp no more than thy hand will hold.

Covetousness is harder to cure than cancer.

The miser dies that fools and lawyers may live.

He that grasps at too much holds nothing fast.

Nothing keeps the stingy man from stealing but the risks.

Who hath and buries, increaseth worries; who hath and spends, enjoyment lends.

Pour an ocean of melted gold down the throat of Avarice, and still its cry is, "Give, Give."

XXVII.

DEBTS.

BIBLE.

Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not

abide with thee all night until the morning.—Lev. xix:13.

And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.—I Sam. xxii:2.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?—Matt. xviii: 32-33.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.—Rom. xiii:8.

LITERATURE.

Debt haunts the mind; a conversation about justice troubles it; the sight of a creditor fills it with confusion; even the sanctuary is not a place of refuge. The borrower is servant to the lender.

A life at another man's table is not to be accounted for a life. It is mean to flatter the rich; it is humiliating to be an object of pity.

To be the slave of unattainable desires is to be despicable and wretched. Independence, so essential to the virtues and pleasures of a man, can only be maintained by setting bounds to our desires, and owing no man anything.

A habit of boundless expense undermines and destroys the virtues even in the mind where they seem to dwell. It becomes difficult and at last impossible to pay punctually.

When a man of sensibility thinks of the low rate at which his word must henceforth pass, he is little in his own eyes; but difficulties prompt him to study deceiving as an art, and at last he lies to his creditors without a blush. How desolate and how woful does his mind appear, now that the fence of truth is broken down!

Friendship is next dissolved. He felt it once; he now insinuates himself by means of professions and sentiments which were once sincere. He seizes the moment of unsuspecting affection to ensnare the friends of his youth, borrowing money which he never will pay, and binding them for debts which they must hereafter answer. At this rate he sells the virtuous pleasures of loving and being beloved.

He swallows up the provisions of aged parents, and the portion of sisters and brethren. The loss of truth is followed by the loss of humanity.

His calls are still importunate. He proceeds to fraud and walks on precipices. Ingenuity, which in a better cause might have illustrated his name, is exerted to evade the law, to deceive the world, to cover poverty with the appearance of wealth, to sow unobserved the seeds of fraud. *Chartery.*

PROVERBS.

He who pays his debts grows rich.
Happy is the man that owes nothing.
Pay as you go is the philosopher's stone.
Better a paid porkchop than a turkey on tick.
Better go to bed supperless than rise in debt.
A small house is better than a large mortgage.
Pay as you go is better than a large mortgage.
It is hard to pay for bread that has been eaten.
If you pay as you owe what you're worth you'll know.

Poor, without debt, is a softer pillow than that of any prince.

He who more than he's worth doth spend, makes a rope his life to end.

He is sowing the seeds of sorrow who spendeth to-day what he earns to-morrow.

XXVIII.

DECEIT.

BIBLE.

A false balance is abomination to the Lord: but a just weight is his delight.—Prov. xi:1.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.—Prov. xx:17.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.—Isa. liii:9.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Matt. xiii:22.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. iv:22-24.

LITERATURE.

Oh! what a tangled web we weave
When first we practice to deceive. *Scott.*

Think'st thou there are no serpents in the world
But those who slide along the grassy sod,
And sting the luckless foot that presses them?
There are who in the path of social life
Do bask their spotted skins in fortune's sun,
And sting the soul. Ay, till its healthful frame
Is chang'd to secret, fest'ring sore disease,
So deadly is the wound. *Joanna Baillie.*

PROVERBS.

A false witness shall not be unpunished.

It is easy to tell a lie, hard to tell but one.

If others say how good you are, ask yourself if it is true.

Thou shalt not bear false witness against thy neighbor.

Treason doth never prosper; what's the reason?
For if it prosper none dare call it treason.

Judas, dost thou betray me with a kiss?
Canst thou find hell about my lips? and miss
Of life, just at the gates of life and bliss?

XXIX.

DIFFICULTIES.

BIBLE.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psa. xxvii:13, 14.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matt. xi:12.

The slothful man saith, There is a lion in the way; a lion is in the streets.—Prov. xxvi:13.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.—Mark xvi:3, 4.

Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.—Luke xiii:24.

LITERATURE.

Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves; and He loves us better too. He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial. *Burke.*

What is difficulty? Only a word indicating the degree of strength requisite for accomplishing particular objects; a mere notice of the necessity for exertion; a bugbear to children and fools; only a mere stimulus to men. *Samuel Warren.*

The wise and active conquer difficulties
By daring to attempt them; sloth and folly,
Shiver and shrink at sight of toil and hazard,
And make the impossibility they fear. *Rowe.*

PROVERBS.

Difficulties test your capacity.
Difficulty is a severe instructor.
It is difficult to be high and yet humble.
It is hard to suffer wrong and then pay for it.

Difficulty strengthens the mind, as labor the body.

The greatest difficulties lie where we do not expect them.

He who wrestles with us strengthens our nerves and sharpens our skill.

XXX.

DILIGENCE.

BIBLE.

And the man Jeroboam was a mighty man of valor; and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.—I Kings xi: 28.

The thoughts of the diligent tend only to plenteousness; but every one that is hasty only to want. —Prov. xxi:5.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.—Prov. xxii: 29.

She looketh well to the ways of her household, and eateth not the bread of idleness.—Prov. xxxi: 27.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.— Prov. x:4-5.

He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding. The hand of the diligent shall bear rule: but the slothful shall be under tribute.— Prov. xii:11, 24.

The soul of the sluggard desireth, and hath nothing, but the soul of the diligent shall be made fat.—Prov. xiii:4.

The way of the slothful man is as a hedge of thorns: but the way of the righteous is made plain. —Prov. xv:19.

He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.—Prov. xxviii:19.

LITERATURE.

What though you have found no treasure, nor has any rich relation left you a legacy. Diligence is the mother of good luck, and God gives all things to industry. Then plough deep while sluggards sleep, and you shall have corn to sell and to keep. Work while it is called to-day, for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows, as Poor Richard says; and further, never leave that till to-morrow which you can do to-day. *Franklin.*

Blessed is he who has found his work; let him ask no other blessedness. He has work, a life purpose; he has found it and will follow it! Labor is life; from the inmost heart of the worker rises his God-given force,—the sacred, celestial life-essence, breathed into him by Almighty God; from his inmost heart awakens him to all nobleness, to all knowledge, "self-knowledge," and much else, so soon as work fitly begins. *Carlyle.*

Without labor what is there? Without it there were no world itself. Whatever we see or perceive, in heaven or on earth, is the product of labor. The sky above us, the ground beneath us, the air we breathe, the sun, the moon, the stars,—what are they? The product of labor. They are the labors

of the Omnipotent, and all our labors are but a continuance of His. Look around and tell me what you see, that is worth seeing, that is not the work of your hands and the hands of your fellows,—the multitude of all ages. *Howitt.*

PROVERBS.

Employment is Nature's physician.

Constant occupation prevents temptation.

A diligence in all things is the strongest fulcrum of success.

The consciousness of duty performed gives us music at midnight.

If thou hast gathered nothing in thy youth, how canst thou find anything in thine age?

The world is full of beauty,
As brighter worlds above;
And if we do our duty
It might be full of love.

XXXI.

DISOBEDIENCE.

BIBLE.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou

be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.—Deut. xxviii: 15-24.

LITERATURE.

A young man was chained to a fellow-convict, and was about to leave his native country and heart-broken mother, probably forever. When a child, he was allowed to have his own way. When his mother ought to have firmly but kindly enforced obedience, she foolishly yielded to his whims.

The effect of this unwise home-training became yearly more apparent. When sent to school, he was idle, and would not learn. He soon began to play truant. His mother scolded the master for punishing her headstrong boy. With bad companions, he was soon found robbing orchards and cruelly treating dumb animals. His career was from bad to worse. At last, for a highway robbery, he was convicted, and sentenced to fourteen years' penal servitude. *Anon.*

PROVERBS.

Conquered rebellion strengthens a government.

To despise life is the first qualification of a rebel.

Obedience is not only our duty, but our interest.

Wicked men obey from fear, good men from love.

Command wisely and you will be obeyed cheerfully.

Insurrections must be kept in motion or they will die out.

Obedience is wedded to safety and is the mother of success.

XXXII.

DRESS.

BIBLE.

And the eyes of both of them were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.—Gen. iii: 7, 21.

And why take ye thought for raiment? Consider the lilies of the field how they grow? they toil not, neither do they spin; and yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these.—Matt. vi:28, 29.

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Pet. iii:4.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk

with me in white: for they were worthy.—Rev. iii:4.

LITERATURE.

We sacrifice to dress, till household joys
And comforts cease. Dress drains our cellars dry,
And keeps our larder lean. Puts out our fires,
And introduces hunger, frost and woe,
Where peace and hospitality might reign. *Cowper.*

Dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with dirty boots, old surtout, soiled neckcloth, and a general negligence of dress, he will, in all probability, find a corresponding disposition by negligence of address. *Barrington.*

The person whose clothes are extremely fine I am too apt to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a bob at the nose. *Goldsmith.*

PROVERBS.

Good clothes open all doors.

Fashion wears out more apparel than the man.

He is best dressed whose dress no one observes.

The nickel-plating gives no power to the engine.

Loveliness is, when unadorned, adorned the most.

Birds with bright plumage do not always make good pie.

An ape's an ape, a varlet's a varlet,
Though they be clad in silk and scarlet.

XXXIII.

DRUNKENNESS.

BIBLE.

Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.—Prov. xxiii:29-32.

But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.—Isa. xxviii:7.

LITERATURE.

It weaks the brain, it spoils the memory,
Hasting on age, and wilful poverty.
It drowns thy better parts, making thy name
To foes a laughter, to thy friends a shame.
'Tis virtue's poison and the bane of trust,
The match of wrath, the fuel unto lust.
Quite leave this vice, and turn not to't again,
Upon presumption of a stronger brain;
For he who holds more wine than others can,
I rather count a hogshead than a man.

Randolph.

O, that men should put an enemy into their mouths to steal away their brains! that we should with joy, revel, pleasure and applause transform ourselves into beasts. *Shakespeare.*

What's a drunken man like? Like a drown'd man, a fool, and a madman: one draught above heat makes him a fool; the second mads him, and a third drowns him. *Shakespeare.*

Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit doth not commit sin, but he himself is wholly sin. *Augustine.*

PROVERBS.

Wine has drowned more men than water.

There is a devil in every berry of the grape.

More have been drowned in the bowl than in the sea.

Drink washes off the daub and discovers the man.

Drunkenness calls off the watchmen from their towers.

Thousands drink themselves to death before one dies of thirst.

He who quarrels with a drunken man injures one who is absent.

The best cure for drunkenness is while sober to see a drunken man.

Drunkenness turns a man out of himself, and leaves a beast in his room.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.

XXXIV.

DUTY.

BIBLE.

Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth,

with diligence: he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another: not slothful in business; fervent in spirit; serving the Lord: rejoicing in hope; patient in tribulation; continuing instant in prayer.—Rom. xii:8-12.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. iv:8.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.—I Thess. v: 14.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. —Prov. xxxi: 15.

But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.—I Tim. vi:11.

Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Titus ii:12.

Honor all men. Love the brotherhood. Fear God.—I Peter ii:17.

LITERATURE.

Perish discretion when it interferes with duty.
Hannah More.

I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it undone.
Gilpin.

That we ought to do an action is of itself a sufficient and ultimate answer to the questions, Why we should do it?—how we are obliged to do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is susceptible. *Whewell.*

In all ordinary cases we see intuitively at first view, what is our duty, what is the honest part. In these cases doubt and deliberation is of itself dishonesty. *Bishop Butler.*

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among her worshipers. *Bryant.*

Doing well has something more in it than the mere fulfilling of a duty. It is a cause of a just sense of elevation of character; it clears and strengthens the spirits; it gives higher reaches of thought; it widens our benevolence, and makes the current of our peculiar affections strong and deep. *Dana.*

PROVERBS.

New occasions teach new duties.

Pray devoutly, and hammer stoutly.

God helps the sailor, but he must row.

There is not a moment without some duty.

If every one would mend one, all would be amended.

If each would sweep before his own door we should have a clean street.

I slept, and dreamed that life was beauty;
I woke, and found that life was Duty.

XXXV.

EARLY RISING.

BIBLE.

And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel abroad.—I Sam. ix:26.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.—Psa. v:3.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.—Prov. vi:9-11.

Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.—Prov. xx: 13.

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.—Sol. vii:12.

LITERATURE.

No man can promise himself even fifty years of life, but any man may, if he please, live in the proportion of fifty years in forty;—let him rise early, that he may have the day before him, and let him make the most of the day, by determining to expend it on two sorts of acquaintances only,—those by whom something may be gotten, and those from whom something may be learned.

Old men, it would seem, were to be found among those who had traveled, and those who had never been out of their own parish. * * * In short it appeared that many who agreed in scarcely anything else, agreed in having attained longevity. But there were only two questions, in which they all agreed, and these two questions, when put, were always answered in the affirmative by the oldest of those Greenwich and Chelsea pensioners to whom they were proposed. The questions were these: Were you descended from parents of good stamina? and have you been in the habit of early rising? Early rising, therefore, not only gives to us more life in the same number of our years, but adds likewise to their number; and not only enables us to enjoy more of existence in the same measure of time, but increases also the measure. *Anon.*

PROVERBS.

Arise with the lark, but avoid larks in the evening.

He who rises late may trot all day and not overtake his business.

Lose an hour in the morning and you will be all day hunting for it.

Early to bed and early to rise,
Makes a man healthy, wealthy and wise.

He that would thrive must arise at five,
He that has thriven may arise at seven.

XXXVI.

EARNESTNESS.

BIBLE.

My soul followeth hard after thee: thy right hand upholdeth me.—Psa. lxiii:8.

Seven times a day do I praise thee, because of thy righteous judgments.—Psa. cxix:164.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Eccl. ix:10.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.—Matt. xiii:44-46.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but filth, that I may win Christ.—Phil. iii:8.

LITERATURE.

Earnestness is the best gift of mental power, and deficiency of heart is the cause of many men never becoming great. *Bulwer.*

Earnestness alone makes life eternity. *Carlyle.*

There is no substitute for thorough going, ardent, and sincere earnestness. *Dickens.*

PROVERBS.

Earnestness is the soul of work.

To impress others, we must be earnest.

Without earnestness, no man executes great things.

Earnestness gives brain and is the source of mental power.

XXXVII.

ENCOURAGEMENT.

BIBLE.

And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God.—I Sam. xxx: 6.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. —II Sam. xi: 25.

Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.—II Chron. xxxi: 4.

So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.—Isa. vli: 7.

LITERATURE.

Little Charley was the dull boy of his school. Even his master sometimes taunted him with his deficiencies. One day a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's effort. He colored, but was silent. "Never mind, my lad," said the gentleman, cheerily, "don't be discouraged;

just do your best, and you will be a writer some day. I recollect, when I first began to write, being quite as awkward as you are; but I persevered; and now look here." He took a pen, and wrote his name on a piece of paper in fine, legible characters. "See what I can do now!" he added. Many years afterward that gentleman met Charley again. He has turned out one of the most celebrated men of his day; and he expressed his firm conviction that he owed his success in life, under God's blessing, to the encouraging speech made by that school-visitant.

PROVERBS.

Nothing so inspires courage, hope, and confidence, as encouragement.

What heart of man is proof against applause? Applause is the spur of noble minds. It incites to greater deeds. It rouses; it strengthens. It impels man to do his very best.

XXXVIII.

ENVY.

BIBLE.

And the man waxed great, and went forward and grew, until he became very great. For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.—Gen. xvi:13-15.

And his brethren envied him; but his father observed the saying.—Gen. xxxvii:11.

And Saul was very wroth, and the saying dis-

pleased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward. And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. And Saul was yet more afraid of David, and Saul became David's enemy continually.—I Sam. xviii: 8, 9, 12, 15, 29.

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.—Acts xiii:45.

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?—James iv:5.

LITERATURE.

Envy is a weed that grows in all soils and climates, and is no less luxuriant in the country than in the court; is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees. *Lord Clarendon.*

Every other sin hath some pleasure annexed to it, or will admit of some excuse; but envy wants both: we should strive against it, for if indulged in, it will be to us a foretaste of hell upon earth. *Burton.*

There is some good in public envy, whereas in private there is none; for public envy is as an ostracism that eclipseth men, when they grow too great; and, therefore, it is a bridle also to great ones to keep within bounds. *Pope.*

Envy is an ill-natured vice, and is made up of

meanness and malice. It wishes the force of goodness to be strained, and the measure of happiness to be abated. It laments over prosperity, and sickens at the sight of health. It oftentimes wants spirit as well as good nature. *Jeremy Collier.*

As the rays of the sun, notwithstanding their velocity, injure not the eye, by reason of their minuteness, so the attacks of envy, notwithstanding their number, ought not to wound our virtue by reason of their insignificance. *Colton.*

PROVERBS.

Envy is a kind of praise.

The beggar envies the beggar.

Envy shoots at others and wounds herself.

As a moth gnaws a garment, so envy consumeth a man.

It grieveth one dog that the other goeth into the kitchen.

The envious man waxeth lean with the fatness of his neighbour.

Envy assails the noblest as the winds howl round the highest peak.

Live as far above envy as ever you can,
For better a dog than an envious man.

XXXIX.

ETERNITY.

BIBLE.

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.—Deut. xxxiii:27.

But the Lord shall endure for ever: he hath prepared his throne for judgment.—Psa. ix:7.

Thy throne is established of old: thou art from everlasting.—Psa. xciii:2.

But thou, O Lord, shalt endure forever, and thy remembrance unto all generations. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. —Psa. cii:12, 24, 26, 27.

Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations.—Psa. cxxxv:13.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isa. lvii:15.

But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.—Jer x:10.

Thou, O Lord, remainest forever; thy throne from generation to generation.—Lam. v:19.

How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.—Dan. iv:3.

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. xxxiii:27.

Verily I say unto you, all sins shall be forgiven

unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Mark iii:28, 29.

LITERATURE.

None can comprehend eternity but the eternal God. Eternity is an ocean, whereof we shall never see the shore; it is a deep, where we can find no bottom; a labyrinth from whence we cannot extricate ourselves and where we shall ever lose the door. *Boston.*

Alas! what is man? whether he be deprived of that light which is from on high, or whether he discard it; a frail and trembling creature, standing on time, that bleak and narrow isthmus between two eternities, he sees nothing but impenetrable darkness on the one hand, and doubt, distrust, and conjecture still more perplexing on the other.

Most gladly would he take an observation as to whence he has come, or whither he is going. Alas, he has not the means; his telescope is too dim, his compass too wavering, his plummet too short. Nor is that little spot, his present state, one whit more intelligible, since it may prove a quicksand that may sink in a moment from his feet; it can afford him no certain reckoning as to that immeasurable ocean that he may have traversed, or that still more formidable one that he must. *Colton.*

PROVERBS.

Time flies, death urges, heaven invites, hell threatens.

The thought of life that ne'er shall cease, has something in it like despair.

A sound head, an honest heart, and an humble spirit are the three best guides to eternity.

He who takes truth for his guide and duty for his end may safely trust to God's providence to lead him aright.

XL.

EXAMPLE.

BIBLE.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. —Matt. v:13-16.

Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.—I Peter ii:12.

That thou mayest walk in the way of good men, and keep the paths of the righteous.—Prov. ii:20.

If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.—John xiii:14, 15.

Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. —Phil. iii:17.

That ye be not slothful, but followers of them

who through faith and patience inherit the promises. —Heb. vi:12.

LITERATURE.

Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other. *Balguy.*

We are more speedily and fatally corrupted by domestic examples of vice, and particularly when they are impressed on our minds as from authority. *Horace.*

No man is so insignificant as to be sure his example can do no hurt. *Lord Clarendon.*

Example is a motive of very prevailing force on the actions of men. *Rogers.*

Nothing is so infectious as example, and we never do great good or evil without producing the like. We imitate good actions by emulation, and bad ones by the evil of our nature, which shame imprisons until example liberates. *La Rochefoucauld.*

Be a pattern to others, and all will go well; for as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation. *Cicero.*

PROVERBS.

A good example is the best sermon.

He who lives well is the best preacher.

Better an ounce of example than a pound of advice.

If you would lift me you must be on higher ground.

It is a good preacher who follows his own instructions.

Christ never wrote a tract, but He went about doing good.

A minister's life should be a sign board pointing the way to heaven.

Preachers can talk but never teach,
Unless they practice what they preach.

XLI.

EXCUSES.

BIBLE.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke xix: 57-62.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.—Luke xiv:18-20.

LITERATURE.

And, oftentimes, excusing of a fault,
Doth make a fault the worse by the excuse;
As patches set upon a little breach,
Discredit more in hiding of the fault,
Than did the fault before it was so patch'd.
Shakespeare.

The Duke of Ossuna, Viceroy of Naples, passing through Barcelona, went on board the Cape galley; and, passing through the crew of slaves, he asked several of them what their offenses were. Every-one excused himself upon various pretences: one said he was put in out of malice, another by bribery of the judge; but all of them unjustly. The Duke came at last to a sturdy little black man, whom he questioned as to what he was there for? "My Lord," said he, "I cannot deny but I am justly put in here; for I wanted money, and so took a purse near Tarragona, to keep me from starving." The Duke, on hearing this, gave him two or three blows on the shoulder with his stick, saying, "You rogue! what are you doing among so many honest, innocent men? Get you out of their company." The poor fellow was then set at liberty, while the rest were left to tug at the oar.

PROVERBS.

A poor excuse is better than none.
An unasked excuse infers transgression.
He that excuses himself, accuses himself.
The archer that shoots ill has a lie ready.
That which is customary requires no excuse.
A bad workman always complains of his tools.
They are worse than lies; they are lies guarded.
One good at making excuses is good for nothing else.

He that does amiss never lacks excuse. Any excuse will serve when one has not a mind to do a thing.

Do not accuse others in order to excuse thyself, for it is neither generous nor fair.

XLII.

FAILURE.

BIBLE.

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.—I Kings viii:56.

But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.—Job xi: 20.

He that speaketh flattery to his friends, even the eyes of his children shall fail.—Job xvii:5.

Cast me not off in the time of old age; forsake me not when my strength faileth.—Psa. lxxi:9.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.—Psa. lxxiii:26.

Mine eyes fail for thy word, saying, When wilt thou comfort me? Mine eyes fail for thy salvation, and for the word of thy righteousness.—Psa. cxxix: 82, 123.

He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.—Prov. xxii:8.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.—Isa. xl: 8.

But I have prayed for thee, that thy faith fail

not: and when thou art converted, strengthen thy brethren.—Luke xxii:32.

LITERATURE.

What keeps persons down in the world, besides lack of capacity, is not a philosophical contempt of riches or honors, but thoughtlessness and improvidence, a love of sluggish torpor, and of present gratification. It is not from preferring virtue to wealth—the goods of the mind to those of fortune—that they take no thought for the morrow; but from want of forethought and stern self-command.

The restless, ambitious man too often directs these qualities to an unworthy object; the contented man is generally deficient in the qualities themselves. The one is a stream that flows too often in a wrong channel, and needs to have its course altered; the other is a stagnant pool.

Wm. Matthews.

Nothing but leaves! No gathered sheaves
Of life's fair ripening grain;
We sow our seeds, lo! tares and weeds,
Words, idle words, for earnest deeds;
We reap with toil and pain,
Nothing but leaves. *Anon.*

PROVERBS.

The determined man succeeds, where others fail.

In the lexicon of youth, there's no such word as fail.

XLIII.

FAITH.

BIBLE.

Though he slay me, yet will I trust in him: but

I will maintain mine own ways before him.—Job xiii:5.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?—Psa. xi:1.

But I have trusted in thy mercy; my heart shall rejoice in thy salvation.—Psa. xiii:5.

They prevented me in the day of my calamity; but the Lord was my stay.—Psa. xviii:18.

Our fathers trusted in thee: they trusted, and thou didst deliver them.—Psa. xxii:4.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.—Psa. xl:3.

Now faith is the substance of things hoped for, the evidence of things not seen.—Heb. ii: 1.

For we through the spirit wait for the hope of righteousness by faith.—Gal. v:5.

LITERATURE.

Faith is the subtle chain
That binds us to the Infinite; the voice
Of a deep life within, that will remain
Until we crowd it thence.

Mrs. E. Oakes Smith.

Entireness, illimitableness, is indispensable to faith. What we believe we must believe wholly and without reserve; wherefore the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no further, is none.

Anon.

Works without faith are like a fish without water, it wants the element it should live in. A building without a basis cannot stand; faith is the

foundation, and every good action is as a stone laid. *Feltham.*

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God. *Colton.*

PROVERBS.

He can who believes he can.

To think we are able is to be so.

Belief is the rudder by which life's ship is steered.

The man who believes is the man who achieves.

To believe a thing impossible is the way to make it so.

Faith never stands around with its hands in its pockets.

XLIV.

FAITHFULNESS.

BIBLE.

And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.—Ruth i: 15-18.

LITERATURE.

A man gave his two infant children in charge

of a negro slave, to be by him cared for, and taken to a distant port. The ship was wrecked, and had to be abandoned. The boats were nearly full. The slave had his choice to leave the children, or himself be left. He kissed them; bade the sailors take good care of them, and tell his master of his faithfulness; and soon went bravely down with the foundering ship. *Anon.*

Many fill their life with regrets for being confined to such a narrow sphere of usefulness. If they only were in the ministerial office, or had millions of money, they would do so and so; but what can an ordinary laborer, a poor Sunday-school teacher, accomplish?

Friend, be content to serve God where he has placed you; for there precisely you can accomplish the most. It is better to make the best of what you have, than to fret and pout for what you have not. The man with one talent is never accountable for five; but, for his one, he must give as strict an account as the other for his five. It may require more humility to husband one talent than five, and, so far as the improvement or misimprovement of either is concerned, they are both equally important in the sight of God. The king's million and the widow's mite are worth the same with the Eternal. *Anon.*

PROVERBS.

The glory of a servant is fidelity.

Fidelity is three-fourths of success in business.

Fidelity is the sister of justice; her words are his bond.

Avoid being entrusted, but do thy utmost to discharge the trust thou hast undertaken.

XLV.

FAMILY.

BIBLE.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.—Joshua xxiv: 15.

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.—Psalm cxxviii.

LITERATURE.

A traveler in Germany saw a singular sight in a tavern where he stopped for dinner. After dinner, the landlord put on the floor a great dish of soup, and gave a loud whistle. There came into the room a big dog, a large cat, an old raven, and a very large rat with a bell about its neck. They all four went to the dish, and, without disturbing each other, fed together. After they had dined, the dog, cat, and rat lay before the fire, while Mr. Raven, in his black coat, hopped around the room.

The landlord had trained these animals so that not one of them offered to hurt any of the others.

He said that the rat was the most useful of the four; for the noise he made by tinkling his bell, as he went through the house, drove all the rats and mice away. The captain says he thinks, that if a dog and rat, a cat and a bird, can live happily together, little children, especially brothers and sisters, ought to do the same.

PROVERBS.

Wedlock is a padlock.

Who weds a sot to get his cot will lose the cot and keep the sot.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

The woman's occupation and her mission is at home, a home other than her father's and knit with dearer ties.

Take heed that what charmeth thee is real, nor springeth of thine own imagination; and suffer not trifles to win thy love.

Who can guess the potency of woman's love and patience, her precious influence, her sweet strength, to bless a husband's home.

She that weds well will wisely match her love,
Nor be below her husband—nor above.

XLVI.

FATHER—GOD.

BIBLE.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. v:48.

A father of the fatherless, and a judge of the widows, is God in his holy habitation.—Psa. lxviii:5.

Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. ciii:13.

But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.—Isa. lxiv:8.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.—Luke xi:2-4.

LITERATURE.

It was the touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim; but he said, "Though I sink, I shall only drop into the hollow of my Father's hand; for He holds all these waters there." *From Arnot.*

Similar was the well-known answer of a child, under like circumstances of danger and alarm:—"I never fear when my Father's with me."

"My life hangs by a single thread; but that thread is in a Father's hand." *J. H. Evans.*

PROVERBS.

God delays but does not forget.

He is always striving for our good.

All things proclaim the existence of a God.

Live near to Him, and your soul will be at peace.

There is a never-sleeping eye, seeing our hidden faults.

The glory of the Omnipotent bursts through everything.

L of C.

God is a circle whose centre is everywhere and its circumference beyond space.

Live near to God, and everything will look little in contrast with the realities of eternity.

XLVII.

FEARING GOD.

BIBLE.

And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not.—Exodus xx: 20.

Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.—Deut. viii: 6.

Only fear the Lord, and serve him in truth, with all your heart: for consider how great things he hath done for you.—I Sam. xii: 24.

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.—Psa. xxxiii: 8.

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?—Jer. v: 22.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom ye shall fear; Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.—Luke xii: 4, 5.

LITERATURE.

An African traveler says, that, when among one of the most degraded and savage tribes he met with, his attention was attracted by the idol of the tribe stuck upon a high pole, as if intended to convey the idea that he could see all around the country, and every one of the people. And such is their superstitious faith, that they believe that every act of dishonesty would be seen by their god, if they were guilty of such an act, and that they would be punished accordingly. The effect of this faith is, that no dishonest act is perpetrated within sight of this idol, and the most valuable property is perfectly secure.

PROVERBS.

Concealed cowards insult known ones.

Fear guides more to duty than gratitude.

Fear is the tax which conscience pays to guilt.

Our fears are always more numerous than our dangers.

Half our fears are baseless, and the other half discreditable.

XLVIII.

FIDELITY.

BIBLE.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And

likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance; but from him that hath not

shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.—Matt. xxv: 14-20.

LITERATURE.

Faithful found
Among the faithless, faithful only he;
Among innumerable false, unmov'd,
Unshaked, unseduced, unterrified;
His loyalty he kept, his love, his zeal
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single. *Milton.*

His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate;
His tears pure messengers sent from his heart;
His heart as far from fraud as heaven from earth.
Shakespeare.

Oh! the tender ties,
Close twisted with the fibres of the heart!
Which broken, break them, and drain off the soul
Of human joy, and make it pain to live. *Young.*

Come rest in his bosom, my own stricken deer!
Tho' the herd hath fled from thee, thy home is still here;
Here still is the smile that no cloud can o'ercast,
And the heart and the hand all thine own to the last.
Moore.

PROVERBS.

Her oaths are oracles.

That one error fills him with faults.

Were man but constant, he were perfect.

Let a man believe you suspect his fidelity, and he will soon verify your opinion.

XLIX.

FLATTERY.

BIBLE.

They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.—Psa. xii:2-3.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful.—Psa. xxxvi:2.

He that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him.—Prov. xxiv:24.

A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.—Prov. xxv:26.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.—Prov. xxvi:28.

He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue.—Prov. xxvii: 23.

A man that flattereth his neighbor spreadeth a net for his feet.—Prov. xxix:5.

And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.—Dan. xi:32.

LITERATURE.

Beware of flattery, 'tis a flowery weed
Which oft offends the very idol vice
Whose shrine it would perfume. *Fenton.*

Flattery is a sort of bad money, to which our vanity gives currency. *La Rochefoucauld.*

Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his vanity, and drives him to a doting upon his own person. *Jeremy Collier.*

We do not always like people the better for paying us all the court which we ourselves think our due. *Greville.*

Of praise a mere glutton, he swallow'd what came,
And the puff of a dunce he mistook it for fame;
'Till his relish grown callous, almost to disease,
Who pepper'd the highest was surest to please.
Goldsmith.

People generally despise where they would flatter, and cringe to those they would gladly overtop; so that truth and ceremony are two things.
Antoninus.

Nothing is so great an instance of ill-manners as flattery. If you flatter all the company you please none; if you flatter only one or two, you affront all the rest. *Swift.*

PROVERBS.

Avoid flatterers, for they are thieves in disguise.

Flatterers are like cats that lick and then scratch.

Flattery is sweet food to those who can swallow it.

Flattery sits in the parlor while plain dealing is kicked out of doors.

Many who would fight if offered a bribe may be flattered into jumping off a house.

'Tis an old maxim in the schools,
That flattery is the food of fools.

L.

FORETASTES OF GLORY.

BIBLE.

For ye know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—II Cor. v: 1.

And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth; How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to uter.—II Cor. xii:3-4.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—I Cor. ii: 9-10.

LITERATURE.

Bunyan brings his pilgrims into the land of Beulah, which was situated near the Holy City. To those who abide here, doubt, fear, and want are unknown. Plenty abounds; the fragrant air rings with melody from morn to even; and the shining ones walk among the inhabitants. They could see the city of pearl and precious stones, whose streets were gold; and were filled with strong desire to enter there.

PROVERBS.

The glory of this life is transient.
No attribute is higher than virtue.
Conscience is the true guide to glory.

The glory of any age is its coterie of great men.

Glory built on selfish principles is shame and guilt.

Glory springs from the silent conquest of ourselves.

LI.

FORGETTING GOD.

BIBLE.

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.—Deut. iv: 23.

But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer: when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed.—Isa. lxv: 11-13.

I will delight myself in thy statutes: I will not forget thy word. I will never forget thy precepts: for with them thou hast quickened me.—Psa. cxix: 16-93.

LITERATURE.

"Your father had a battle with Apollyon," said Great-Heart to Samuel, "at a place yonder before

us, in a narrow passage, just beyond Forgetful Green. And, indeed, the place is the most dreadful place in all these parts; for, if at any time pilgrims meet with any brunt, it is when they forget what favors they have received, and how unworthy they are of them. This is the place, also, where others have been hard put to it. But more of the place when we come to it; for I persuade myself, that, to this day, there remains either some signs of the battle, or some monument to testify that such a battle was fought there." *Bunyan.*

PROVERBS.

He who is negligent, will soon become poor.

Shakespeare said, "Self-love is not so vile a sin as self-negligence.

Negligence is the rust of the soul, and a little may breed great mischief.

LII.

FORGIVENESS.

BIBLE.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. vi:1.

If thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke xvii:3.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be estab-

lished. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.—Matt. xviii:15-17, 21-22.

LITERATURE.

Good nature and good sense must ever join;
To err is human—to forgive divine. *Pope.*

Great souls forgive not injuries till time
Has put their enemies into their power,
That they may show forgiveness is their own.
Dryden.

Forgiveness to the injured does belong,
But they ne'er pardon who have done the wrong.
Butler.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven. *Lord Herbert.*

It is in vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf, if you refuse to exercise this forgiving temper with respect to others. *Hoadley.*

You should forgive many things in others, but nothing in yourself. *Ausonius.*

Humanity is never so beautiful as when praying for forgiveness, or else forgiving another. *Richter.*

To have the power to forgive,
Is empire and prerogative,
And 'tis in crowns a nobler gem,
To grant a pardon than condemn. *Butler.*

PROVERBS.

The brave only know how to forgive.

The highest charity is charity towards the uncharitable.

A good word for a bad one is worth much and costs little.

To return evil for good is devilish; good for good, human, good for evil, divine.

Lord, grant I may not have to live
With natures that cannot forgive.
I am loath to think the man is living
That feels not better for forgiving.

LIII.

FRIENDSHIP.

BIBLE.

And Saul said unto him, whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse, the Bethlehemite.—I Sam. xvii: 58.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.—I Sam. xviii:1.

Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.—I Sam. xviii: 3, 4, 5.

Then Jonathan said to David, to-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed

three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad saying, Go find out the arrows. If I expressly say unto the lad, Behold the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, behold the arrows are beyond thee; go thy way: for the Lord hath sent thee away.—I Sam. xx:18-19, 21-23.

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? What is mine iniquity, and what is my sin before thy father, that he seek my life? And he said unto him, God forbid; thou shalt not die: behold my father will do nothing, either great or small, but that he will shew it me; and why should my father hide this thing from me? it is not so. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.—I Sam. xx:1, 2, 4.

And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not; for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.—I Sam. xxiii:16, 17.

LITERATURE.

Friendship improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief. *Cicero.*

As the yellow gold is tried in the fire so the faith

of friendship can only be known in the season of adversity. *Ovid.*

Reproach, or mute disgust, is the reward
Of candid friendship, that disdains to hide
Unpalatable truth. *Smollet.*

Friendship is compounded of all those soft ingredients which can insinuate themselves and slide insensibly into the nature and temper of men of the most different constitutions, as well as of those strong and active spirits which can make their way into perverse and obstinate dispositions; and because discretion is always predominant in it, it works and prevails least upon fools. Wicked men are often reformed by it, weak men seldom. *Clarendon.*

PROVERBS.

A true friend is forever a friend.

Friendship—one soul in two bodies.

Friendship is love without his wings.

Adversity is the touchstone of friendship.

Fortune makes friends, misfortune tries them.

However rare true love, true friendship is rarer.

A good friend is worth more than a near kinsman.

It is not flesh and blood but the heart that makes brothers.

Be courteous to all but intimate with few.

A friend that is won with a feather may be lost with a straw.

LIV.

FRUGALITY.

BIBLE.

He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. There

is a treasure to be desired, and oil in the dwelling of the wise: but a foolish man spendeth it up.—Prov. xxi: 17, 20.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above them that had eaten.—John vi:12, 13.

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.—Luke xvi:1, 2.

LITERATURE.

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence and invite corruption. *Johnson.*

Frugality is founded upon the principle that all riches have limits. *Burke.*

The world has not yet learned the riches of frugality. *Cicero.*

PROVERBS.

It comes too late when all is spent.

Habits of industry are a fair estate.

Industry and frugality produce wealth.

Frugality is the mother of all virtues and their sure guardian.

He that spareth in everything is a niggard, or hopelessly insane.

Frugality is the daughter of prudence, the sister of temperance and the parent of liberty.

LV.

GIFTS.

BIBLE.

Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. He gave of gold by weight, for things of gold, for all instruments of all manner of service: silver also for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. And by weight he gave gold for the tables of shew-bread, for every table; and likewise silver for the tables of silver: Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver.—I Chron. xxviii: 13-17.

LITERATURE.

Those gifts are ever the most acceptable which the giver has made precious. *Ovid.*

Give freely to him that deserveth well, and ask-

eth nothing; and that is a way of giving to thyself.
Fuller.

There is no grace in a benefit that sticks to the fingers. *Seneca.*

Your gift is princely, but it comes too late,
And falls like sunbeams on a blasted blossom.
Suckling.

Policy counselleth a gift, given wisely and in season; And policy afterwards approveth it, for great is the influence of gifts. *Tupper.*

Win her with gifts, if she respect not words;
Dumb jewels often, in their silent kind,
More quick than words do move a woman's mind.
Shakespeare.

He was one of those men, moreover, who possess almost every gift except the gift of the power to use them. *Kingsley.*

And with them, words of so sweet breath compos'd
As make the things more rich; their perfume lost,
Take these again; for to the noble mind
Rich gifts wax poor, when givers prove unkind.
Shakespeare.

I never cast a flower away,
A gift of one who car'd for me;
A flower—a faded flower,
But it was done reluctantly.
L. E. Landon.

PROVERBS.

A present blindeth the eyes.
Presents make friendship warm.
A present is cheap but love is dear.
The last benefit is the one most remembered.
Whatever is given to the poor is laid up in heaven.

He is more noble who deserves than he who confers benefits?

LVI.

GOD.

BIBLE.

Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea.—Job xi:7-9.

He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with its power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand.—Job xxvi: 7-14.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John iv:24.

LITERATURE.

Hail source of being! universal soul
Of heaven and earth! essential presence hail!
To thee I bend the knee; to thee my thoughts

Continual climb; who, with a master hand,
Hast the great whole into perfection touch'd.
Thompson.

Spirit! whose life-sustaining presence fills
Air, ocean, central depths, by man untried,
Thou for thy worshippers hast sanctified
All place, all time! The silence of the hills
Breathes veneration;—founts and choral rills
Of Thee are murmuring;—to its inmost glade
The living forest with Thy whisper thrills,
And there is holiness in every shade.
Mrs. Hemans.

Who guides below, and rules above:
The great Disposer, and the mighty King.
Than He none greater, next Him none,
That can be, is, or was:
Supreme, He singly fills the throne. *Horace.*

What can 'scape the eye
Of God, all-seeing, or deceive His heart,
Omniscient! *Milton.*

Though all the doors are sure, and all our servants
As sure bound with their sleeps, yet there is One
That wakes above, whose eye no sleep can bind;
He sees through doors, and darkness, and our thoughts;
And, therefore, as we should avoid with fear,
To think amiss ourselves before his search,
So should we be as curious to shun
All cause, that others think not ill of us.
Chapman.

PROVERBS.

God delays but does not forget.
He is always striving for our good.
All things proclaim the existence of a God.
Live near to Him, and your soul will be at peace.

There is a never-sleeping eye seeing our hidden faults.

The glory of the Omnipotent bursts through everything.

God is a circle whose centre is everywhere and its circumference beyond space.

Live near to God and everything will look little in contrast with the realities of eternity.

LVII.

GODLINESS.

BIBLE.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—I Tim. vi:6-12.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having

escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—II Peter i:3-7.

LITERATURE.

When the ungodly and the godly fall into the same sin, how can we distinguish between them? By a simple test—a test by which you may know a sheep from a swine, when both have fallen into the same slough, and are, in fact, so bemired, that you can hardly tell the one from the other. The unclean animal, in circumstances agreeable to its nature, wallows in the mire; but the sheep—type of the godly—fills the air with its bleating, nor ceases to struggle to get out. *Dr. Guthrie.*

PROVERBS.

Goodness is the supreme beauty.

A good name is a sound inheritance.

A good action is never thrown away.

A good name keeps its lustre in the dark.

There is no good that doth not cost a price.

The steps of a good man are ordered by the Lord.

The good man standeth calm and strong, for God is his ally.

A good understanding have all they that keep the commandments of God.

LVIII.

GRACE.

BIBLE.

But the God of all grace, who hath called us

unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—I Pet. v:10.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.—John i:14, 16, 17.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we would walk in them.—Eph. ii:4-10.

LITERATURE.

The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee"; it says at once, "Neither do I condemn thee; go and sin no more." *Bonar.*

As the word mercy, in its primary signification, has relation to some creature, either actually in a suffering state or obnoxious to it; so grace, in its proper and strict sense, always presupposes unworthiness in its object. Hence, whenever anything

valuable is communicated, the communication of it cannot be of grace, any further than the person on whom it is conferred is considered as unworthy by him who confers it. For, as far as any degree of worth appears, the province of grace ceases, and that of equity takes place. Grace and worthiness, therefore, cannot be connected in the same act, and for the same end. *Booth.*

PROVERBS.

Grace is opposed to sin.

There is no growth without life.

Like stars, grace shines brightest in the dark.

Grace is the outward expression of the inward harmony of the soul.

It must be wrought in you through patient labor and suffering.

LIX.

GRATITUDE.

BIBLE.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.—Psa. c.

LITERATURE.

If you consider the universe as one body, you shall find society and conversation to supply the of-

fice of the blood and spirits; and it is gratitude that makes them circulate. Look over the whole creation, and you shall see that the band or cement that holds together all the parts of this great and glorious fabric is gratitude, or something like it: you may observe it in all the elements; for does not the air feed the flame? and does not the flame at the same time warm and enlighten the air?

Is not the sea always sending forth as well as taking in? And does not the earth quit scores with all the elements, in the noble fruits and productions that issue from it? And in all the light and influence that the heavens bestow upon this lower world, though the lower world cannot equal their benefaction, yet, with a kind of grateful return, it reflects those rays that it cannot recompense; so that there is some return, however, though there can be no requital. *Dr. South.*

PROVERBS.

God dwells in a grateful heart.

Cicero called gratitude the mother of the virtues.

Gratitude is not only the memory, but the homage of the heart.

Gratitude to God makes even a temporal blessing a foretaste of heaven.

To a generous mind, gratitude is the heaviest debt, when it is not in our power to repay it.

LX.

HAPPINESS.

BIBLE.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his

delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. —Psa. i:1-3.

How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. —Psa. xxxvi:7, 8.

Happy is that people, that is in such a case: yea, happy is that people whose God is the Lord.—Psa. cxliv:15.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—Psa. cxlvi:5.

Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.—Prov. iii: 13-17.

LITERATURE.

The sweetest bird builds near the ground,
The loveliest flower springs low;
And we must stoop for happiness
If we its worth would know. *Swain.*

True happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first

place, from the enjoyment of one's self, and, in the next, from the friendship and conversation of a few select friends. *Addison.*

To be happy, the passion must be cheerful and gay, not gloomy and melancholy. A propensity to hope and joy is real riches; one to fear and sorrow, real poverty. *Hume.*

True happiness is not the growth of earth,
The soil is fruitless if you seek it there;
'Tis an exotic of celestial birth,
And never blooms but in celestial air.
Sweet plant of Paradise! its seeds are sown
In here and there a breast of heavenly mould,
It rises slow, and buds, but ne'er was known
To blossom here—the climate is too cold.
Sheridan.

Happiness depends on the prudent constitution of the habits; and it is the business of religion, not so much to extinguish our desires, as to regulate and direct them to valuable well chosen objects. *Paley.*

Since happiness is necessarily the supreme object of our desires, and duty the supreme rule of our actions, there can be no harmony in our being except our happiness coincides with our duty. *Whewell.*

PROVERBS.

Children and fools have merry lives.

The joy that isn't shared dies young.

Happiness is a bird all pursue but none catch.

As much of heaven is visible as we have eyes to see.

Joy like the ague has one good day between two bad ones.

No faculty so happy as the faculty of thinking you are happy.

'Tis not what we have but what we enjoy that makes us happy.

All who joy would win must share it. Happiness was born a twin.

LXI.

HASTE.

BIBLE.

I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.—Psa. cxix:59, 60.

He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.—Prov. xiv:29.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him.—Prov. xxxix: 20.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.—Eccl. v:2.

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.—Matt. v:25.

LITERATURE.

Running together all about,
The servants put each other out,
Till the grave master had decreed,
The more haste, ever the worst speed.

Churchill.

Haste and rashness are storms and tempests, breaking and wrecking business; but nimbleness is a full, fair wind, blowing it with speed to haven.

Fuller.

You have read in your own history of that hero who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted, in order to repair a flaw in his horse's harness. Whilst busied with the broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down upon him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a swooping falcon, he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner; the timely delay sent him in safety back to his bustling comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. *Rev. James Hamilton.*

PROVERBS.

Take time for all things.
A prudent haste is wisdom's leisure.
Hasty councils are seldom prosperous.
Fraud and deceit are ever in a hurry.
Don't act in haste and repent at leisure.
Haste is of the devil, and often brings shame.
It is the beginning of wrath and brings repentance.

LXII.

HEARING THE WORD.

BIBLE.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise

man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. —Matt. vii: 24-27.

Hear ye, therefore, the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.—Matt. xiii: 18-23.

LITERATURE.

Many men take no pleasure in flowers, or care any further for them than to look upon them, smell them, and have them in their hands; but the bees draw from them both honey and wax, and the skilful apothecary maketh many medicines of them against divers and sundry diseases. Thus many

hear sermons only for their pleasure, for the elegance of the style, delicacy of the words, smoothness of the language, and gracefulness of the delivery, but this is but to make a nosegay to smell for a while, and cast it anon after into a corner; to hear the word gladly, but in time of temptation to fall away. *Spencer.*

There are four different kinds of hearers of the Word, those like a sponge, that suck up good and bad together, and let both run out immediately,—"having ears, and hearing not"; those like a sand-glass, that let what enters in at one ear pass out at the other,—hearing without thinking; those like a strainer, letting go the good, and retaining the bad; and those like a sieve, letting go the chaff, and retaining the good grain. *Boston.*

PROVERBS.

Hear all and say nothing.
Hear both sides and be just.
He who will not hear must feel.
From hearing comes wisdom, from speaking repentence.

LXIII.

HEAVEN.

BIBLE.

And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. xxxv:10.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy

on them shall lead them, even by the springs of water shall he guide them.—Isa. xlix:10.

He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.—Isa. lvii:2.

But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—I Cor. ii:9.

Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.—Luke vi:21.

There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.—Heb. iv:9-11.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.—Rev. xxii:3.

LITERATURE.

Adoration at the throne, activity in the temple,—the worship of the heart, the worship of the voice, the worship of the hands,—the whole being consecrated and devoted to God,—those are the services of the upper sanctuary. Here the flesh is often wearied with an hour of worship: there "they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was and is, and is to come." Here a week will often see us weary in well-doing: there they are drawn on by its own deliciousness to larger and larger fulfilments of Jehovah's will. Here we must lure ourselves to work by the prospect of rest hereafter: there the toil is luxury, and

the labor recreation; and nothing but jubilees of praise, and holidays of higher service, are wanted to diversify the long and industrious sabbath of the skies.

And it matters not though sometimes the celestial citizens are represented as always singing, and sometimes as always flying; sometimes as always working, and sometimes as always resting: for there the work is rest, and every movement song; and the "many mansions" make one temple, and the whole being of its worshippers one tune,—one mighty anthem, long as eternity, and large as its burden, the praise of the great Three-One,—the self-renewing and ever-sounding hymn, in which the flight of every seraph, and the harp of every saint, and the smile of every raptured spirit, is a several note, and repeats ever over again, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

Dr. J. Hamilton.

PROVERBS.

Heaven's harmony is universal love.

Aid yourself and heaven will aid you.

We are near to heaven when we forget ourselves.

He who seldom thinks of heaven is not likely to get there.

He will never enter heaven who desires to enter there alone.

Don't growl about the world until you are sure of a better one hereafter.

It is heaven alone that is given away, only God may be had for the asking.

LXIV.

HIGH IDEALS.

BIBLE.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—I Tim. vi: 6-12.

LITERATURE.

Some time ago, half a dozen young men, dressed in green, were shooting at a target with bows and arrows, when the arrows of one of them invariably struck the earth, on account of his aiming too low. "Aim higher," cried out one of his companions. "Aim higher, for your arrow-head is always pointed to the ground. He that aims at a barn-door will never hit the weather-cock on the church-spire."

A father giving advice to his son, said, "Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them."

"What would you advise me to aim at?" asked

a young man of a Christian friend. "At riches and honors," replied his friend, "if you mean to be satisfied with earth; but at Christian graces if you have any desire ever to enter heaven."

G. Mogridge.

PROVERBS.

The blanks of life are filled up by ideals.

Ideals are the worst masters, and man can never come up to them.

The noblest minds have the highest ideals, to which we never fully attain.

LXV.

HONESTY.

BIBLE.

Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.—Lev. xix:13.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. —Deut. xxiv:14, 15.

Recompense to no man evil for evil. Provide things honest in the sight of all men.—Rom. xii: 17.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.— James ii:8.

Behold, the hire of the labourers who have

reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.—James v:4.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. vii:12.

LITERATURE.

What is becoming is honest, and whatever is honest must always be becoming. *Cicero.*

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor, and himself most true:
Whom neither force nor fawning can
Unpin, or wrench from giving all their due.
Herbert.

Let honesty be as the breath of thy soul, and never forget to have a penny, when all thy expenses are enumerated and paid; then shall thou reach the point of happiness, and independence shall be thy shield and buckler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand which offers it wears a ring set with diamonds. *Franklin.*

An honest man is still an unmov'd rock,
Wash'd whiter, but not shaken with the shock,
Whose heart conceives no sinister device;
Fearless he plays with flames, and treads on ice.
Davenport.

The more honesty a man has the less he affects the air of a saint. *Lavater.*

PROVERBS.

No legacy so rich as honesty.
Unjust gains are equal to a loss.

An honest countenance is the best passport.

We are bound to be honest, but not bound to be rich.

Nothing makes a man honest like plenty to eat and plenty to wear.

The thief who finds no opportunity to steal thinks himself an honest man.

Make yourself an honest man, and then you may be sure that there is one less rascal in the world.

LXVI.

HONOR.

BIBLE.

Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul (and men will praise thee, when thou doest well to thyself), he shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish.—Psa. xlix:16-20.

Length of days is in her right hand; and in her left hand riches and honour.—Prov. iii: 10.

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?—Mal. i: 6.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?—John v:44.

The fear of the Lord is the instruction of wisdom; and before honour is humility.—Prov. xv:33.

LITERATURE.

Say, what is honor? 'Tis the finest sense
Of justice which the human mind can frame;
Interest, each lurking frailty, to disclaim,
And guard the way to life from all offense
Suffer'd or done. *Wordsworth.*

Base grov'lling souls ne'er know true honor's worth,
But weigh it out in mercenary scales;
The secret pleasure of a generous act
Is the great mind's great bribe.
The noblest spur unto the sons of fame,
Is thirst for honor. *John Hall.*

Life every man holds dear; but the dear man
Holds honor far more precious dear than life.
Shakespeare.

PROVERBS.

A man's word is his honor.

Honor thy father and mother.

Honor is not seemly for a fool.

Great honors are great burdens.

Honor and care seldom are bedfellows.

Among men of honor a word is a bond.

A hundred years cannot repair a moment's loss of honor.

A man who breaks his word bids others to be false to him.

Honor and shame from no condition rise; act well your part, there all the honor lies.

LXVII.

HOPE.

BIBLE.

Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill of Mizar.—Psa. xlii:5-6.

Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.—Prov. xiii:12.

And now, Lord, what wait I for? my hope is in thee.—Psa. xxxix:7.

For thou art my hope, O Lord God: thou art my trust from my youth.—Psa. lxxi:5.

For we are saved by hope. But hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.—Rom. viii:24, 25.

For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.—Col. i:5.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which endureth into that within the vail.—Heb. v:18, 19.

Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to

be brought unto you at the revelation of Jesus Christ.—I Pet. i:13.

LITERATURE.

Human life hath not a surer friend, nor many times a greater enemy, than hope. 'Tis the miserable man's god, which in the hardest gripe of calamity never fails to yield him beams of comfort. 'Tis the presumptuous man's devil which leads him awhile in a smooth way, and then makes him break his neck on the sudden.

Hope is to man as a bladder to a learning swimmer,—it keeps him from sinking in the bosom of the waves, and by that help he may attain the exercise; but yet it many times makes him venture beyond his height, and then if that breaks, or a storm rises, he drowns without recovery. How many would die, did not hope sustain them! How many have died by hoping too much! This wonder we may find in hope, that she is both a flatterer and a true friend. *Feltham.*

Hope is like the cork to the net, which keeps the soul from sinking in despair; and fear is like the lead to the net, which keeps it from floating in presumption. *Watson.*

Hope, only Hope, of all that clings
Around us, never spreads her wings;
Love, though he break his earthly chain,
Still whispers he will come again;
But Faith, that soars to seek the sky,
Shall teach our half-fledged souls to fly,
And find, beyond the smoke and flame,
The cloudless azure whence they came.
Holmes.

PROVERBS.

Great hopes make great men.

Hope is the poor man's bread.

Hope is the yeast in the bread of life.

Hope is a good anchor, but it needs something to grip.

Above the cloud with its shadow is the star with its light.

Live till to-morrow, the darkest day will have passed away.

To the sick man hope is the best medicine the doctor can dispense.

He who hath health, hath hope; and he who hath hope, hath everything.

Who loses money, loses much; who loses friends, loses more; who loses hope, loses all.

LXVIII.

HOSPITALITY.

BIBLE.

There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. xi:24.

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.—Prov. xiv:21.

The righteous considereth the cause of the poor: but the wicked regardeth not to know it.—Prov. xxix:7.

And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.—Lev. xxv: 35.

For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a

stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. xxv:35-40.

LITERATURE.

Hospitality sometimes degenerates into profuseness, and ends in madness and folly. *Atterbury.*

There is an emanation from the heart in genuine hospitality which cannot be described, but is immediately felt, and puts the stranger at once at his ease. *Washington Irving.*

Hospitality to the better sort, and charity to the poor; two virtues that are never exercised so well as when they accompany each other. *Atterbury.*

Blest be that Spot, where cheerful Guests retire
To pause from Toil, and trim their evening fire;
Blest that Abode, where want and pain repair,
And every Stranger finds a ready chair:
Blest be those Feasts with simple plenty crown'd,
Where all the ruddy family around
Laugh at the jest or pranks, that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful Stranger to his food,
And learn the luxury of doing Good. *Goldsmith.*

PROVERBS.

The unbidden guest is ever a pest.

Welcome is the best dish on the table.

He that comes unbidden goes unthanked.

The master of the house is the servant of the guest.

Small cheer and great welcome makes a merry feast.

When there is room in the heart there is room in the house.

LXIX.

HUMILITY.

BIBLE.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.—Rom. xii: 3.

Submitting yourselves one to another in the fear of God.—Eph. v:21.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Phil. ii: 3.

Humble yourselves in the sight of the Lord, and he shall lift you up.—James iv:10.

Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.—I Peter v:6.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou

begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.—Luke xiv: 7-10.

LITERATURE.

Among all other virtues, humility, though it be the lowest, yet is pre-eminent. It is the safest, because it is always at anchor; and that man may be truly said to live with most content in his calling who strives to live within the compass of it. *Rehel.*

To be humble to superiors, is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue, that, for all her lowliness, commandeth those souls it stoops to.

Sir Thomas More.

Humility is like a tree, whose root when it sets deepest in the earth rises higher, and spreads fairer and stands surer, and lasts longer, and every step of its descent is like a rib of iron. *Jeremy Taylor.*

It is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble. *Erasmus.*

Humility is the first lesson we learn from reflection, and self-distrust, the first proof we give of having obtained a knowledge of ourselves.

Zimmerman.

Everything may be mimicked by hypocrisy, but humility and love are united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet. *Lavater.*

PROVERBS.

Disguised humility is open pride.

It is a right estimate of ourselves.
Forgive thyself little, and others much.
Humility is the foundation of all virtue.
Humility is the Christian's greatest honor.
He who goes the lowest builds the safest.
We learn it from reflection and self-distrust.
The first test of a truly great man is his humility.
Humility is compatible with proper self-respect.
The humble are in danger when the powerful disagree.

LXX.

HUMILITY AND PRIDE CONTRASTED.

BIBLE.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. —Psa. cxxxviii: 6.

Surely he scorneth the scorners: but he giveth grace unto the lowly.—Prov. iii: 34.

When pride cometh, then cometh shame: but with the lowly is wisdom.—Prov. xi: 2.

Only by pride cometh contention: but with the well-advised is wisdom.—Prov. xiii: 10.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.— Prov. xvi: 19.

Before destruction the heart of man is haughty, and before honor is humility.—Prov. xviii: 12.

Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the

presence of the prince whom thine eyes have seen. —Prov. xxv: 6-7.

A man's pride shall bring him low: but honor shall uphold the humble in spirit.—Prov. xxix: 23.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.—Matt. xxiii: 12.

LITERATURE.

A farmer went with his son into a wheat-field to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down I am sure cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing, while this that hung its head so modestly is full of the most beautiful grain."

Pride thrust proud Nebuchadnezzar out of men's society, proud Saul out of his kingdom, proud Adam out of paradise, proud Haman out of court, proud Lucifer out of heaven. *Henry Smith.*

PROVERBS.

Humility is the foundation of all virtue.

All heavenly virtues emanate from humility.

Sense shines with a brighter lustre when it is set in humility.

Humility is a virtue all preach, none practice, and yet no one is content to hear described.

LXXI.

HYPOCRISY.

BIBLE.

Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity.—Matt. xxiii:28.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides! which strain at a gnat, and swallow a camel. —Matt. xxiii:23, 24.

No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.—Luke xvi:13.

An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law, dishonorest thou God?—Rom. ii:20-23.

Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men.—Matt. xv:7-9.

LITERATURE.

Your cold hypocrisy's a stale device,
A worn-out trick: wouldst thou be thought in earnest
Clothe thy feign'd zeal in rage, in fire, in fury.
Addison.

Thereto when needed, she could weep and pray;
And when she listed, she could fawne and flatter.
Now smyling smoothly, like to sommer's day,
Now glooming sadly, so to cloke her matter;
Yet were her words but wynd, and all her tears but water. *Spenser.*

No man's condition is so base as his;
None more accurs'd than he; for man esteems
Him hateful, 'cause he seems not what he is:
God hates him, 'cause he is not what he seems;
What grief is absent, or what mischief can
Be added to the hate of God and man? *Quarles.*

The devil can cite Scripture for his purpose.
An evil soul, producing holy witness,
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
Oh, what a goodly outside falsehood hath!
Shakespeare.

PROVERBS.

No rogue like a godly rogue.

A white glove often conceals a dirty hand.

A bad man is worse when he pretends to be a saint.

You can't come in here, said a voice from the pit, hell's too good for a hypocrite.

May the man be cursed and never grow fat
Who wears two faces under his hat.

LXXII.

IDLENESS.

BIBLE.

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.—Prov. vi: 6-11.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.—Prov. x:4.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.—Prov. xix: 15, 24.

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.—Prov. xx:4.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction.—Prov. xxiv:30-32.

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves

an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing.—II Thess. iii: 8-13.

LITERATURE.

It is no more possible for an idle man to keep together a certain stock of knowledge than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only method of preserving the bulk and value of the pile is by constantly adding to it. *Sidney Smith.*

I look upon indolence as a sort of suicide; for the man is effectually destroyed, though the appetite of the brute may survive. *Chesterfield.*

Idleness is a constant sin, and but the devil's home for temptation, and for unprofitable, distracting musings. *Baxter.*

Idleness travels very slowly, and poverty soon overtakes her. *Hunter.*

It would be thought a hard government that should tax its people one-tenth part of their time to be employed in its service; but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labor wears; while the used key is always bright. Dost thou love life, then do not squander time, for that is the stuff life is made of. *Franklin.*

PROVERBS.

Think of ease, but work on.
If I rest, I rust, says the key.
He is idle that might be better employed.
Idleness is the sepulcher of the living man.
Sloth maketh all things difficult; industry easy.
The devil gets a good deal of work out of lazy people.
The devil tempts all other men, but the idle man tempts the devil.
When youth sleeps on beds of roses, age on beds of thorns reposes.
Don't expect a stranger to saw your wood while you sit in the shade.

LXXIII.

IDLE WORDS.

BIBLE.

How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. xii: 34-37.

I hate and abhor lying: but thy law do I love.—Psa. cxix: 163.

LITERATURE.

"I don't want to hear naughty words," said little Charlie to one of his school-fellows. "It does not

signify," said the other boy: "they go in at one ear, and out at the other." "No," replied Charlie. "The worst of it is, when naughty words get in they stick; so I mean to do my best to keep them out."

PROVERBS.

Evil words cut worse than swords.

Fit words are fine, but often fine words are not fit.

A man that breaks his word bids others be false to him.

Words once spoken cannot be wiped out with a sponge.

Refrain not to speak when there is occasion to do good.

Words show the wit of a man, but actions his meaning.

A wise man will hold his tongue till he see opportunity.

LXXIV.

IGNORANCE.

BIBLE.

Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the Holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? —Prov. xxx: 2-4.

For I beheld, and there was no man, even among them, and there was no counsellor, that when I asked of them, could answer a word.—Isa. xli:28.

The man that wandereth out of the way of un-

derstanding shall remain in the congregation of the dead.—Prov. xxi:16.

Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.—Isa. v:13.

But this people who knoweth not the law are cursed.—John vii:49.

But if any man be ignorant, let him be ignorant. —I Cor. xiv:38.

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.—Jude 10.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.—I Pet. ii:15

LITERATURE.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out. *Pope.*

A man is never astonished or ashamed that he doesn't know what another does, but he is surprised at the gross ignorance of the other in not knowing what he does. *Haliburton.*

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and, therefore, he that can perceive it hath it not. *Jeremy Taylor.*

There is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government is either to fall by the people, if they are suffered to become enlightened, or with them, if they are kept enslaved and ignorant. *Coleridge.*

It is with nations as with individuals, those who know the least of others think the highest of themselves: for the whole family of pride and ignorance are incestuous, and mutually beget each other.

Colton.

PROVERBS.

Despise school and remain a fool.

Ignorance is Folly's father and mother.

Ignorance is the mother of Impudence.

Some men go through a forest and see no firewood.

They only are wise who know that they know nothing.

Double ignorance is where a man is ignorant of his ignorance.

The sky is not less blue because the blind man does not see it.

A blind man leaned against a wall. "This is the boundary of the world," he said.

LXXV.

INDUSTRY.

BIBLE.

Six days shalt thou labor, and do all thy work. —Ex. xx:9.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. —Gen. ii:15.

The hand of the diligent shall bear rule: but the slothful shall be under tribute. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. The righteous is more excellent than his neighbor: but the way of the wicked se-

duceth them. The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious. In the way of righteousness is life; and in the pathway thereof there is no death.—Prov. xii:24-27.

The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. —Prov. xiii:4.

In all labor there is profit: but the talk of the lips tendeth only to penury.—Prov. xiv:23.

The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.—Eccl. v:12.

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.—Eph. iv:28.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.—Prov. xxii:29.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Eccl. ix: 10.

LITERATURE.

The very exercise of industry, immediately in itself, is delightful, and hath an innate satisfaction which tempereth all annoyance, and even ingratiateth the pains going with it. *Barrow.*

The bread earned by the sweat of the brow is thrice blessed bread, and it is far sweeter than the tasteless loaf of idleness. *Crowquill.*

A man who gives his children habits of indus-

try provides for them better than by giving them a fortune. *Whately.*

It sweeteneth our enjoyments, and seasoneth our attainments with a delightful relish. *Barrow.*

An hour's industry will do more to produce cheerfulness, suppress evil humors, and retrieve your affairs, than a month's moaning.

Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him. *Franklin.*

PROVERBS.

Industry need not wish.

This world belongs to the energetic.

One honey bee is better than a house full of flies.

Nothing so difficult but may be won by industry.

Industry is Fortune's right hand, and frugality her left.

Seeth thou a man diligent in his business? he shall stand before kings.

There is always room for a man of force, and he makes room for many.

Plow deep while sluggards sleep, and you shall have corn to sell and to keep.

A man who gives his children habits of industry, provides better than by giving fortunes.

LXXVI.

INGRATITUDE.

BIBLE.

And the children of Israel remembered not the Lord their God, who had delivered them out of the

hands of all their enemies on every side: neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.—Jud. viii: 34-35.

For thy love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love.—Psa. cix:4, 5.

And now, behold, the children of Ammon, and Moab, and Mount Seir, whom thou wouldst not let Israel invade when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I saw, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.—II Chron. xx:10, 11.

Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.—Jer. xviii:20.

Whoso rewardeth evil for good, evil shall not depart from his house.—Prov. xvii:13.

Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.—Rom. i:21.

LITERATURE.

Ingratitude, my lord, is a nail which driven into the tree of courtesy causes it to whither; it is a broken channel, by which the foundations of the affections are undermined; and a lump of soot, which falling into the dish of friendship destroys its scent and flavor.

If there be a crime
Of deeper dye than all the guilty train
Of human vices, 'tis ingratitude. *Brooke.*

There is not one vice incident to the mind of

man against which the world has raised such a loud and universal outcry as against ingratitude. *South.*

He that calls a man ungrateful sums up all the evil that a man can be guilty of. *Swift.*

I hate ingratitude more in a man,
Than lying, vainness, babbling, drunkenness
Or any taint of vice, whose strong corruption
Inhabits our frail blood. *Shakespeare.*

One ungrateful man does an injury to all who stand in need of aid. *Publius Syrius.*

PROVERBS.

Better a grateful dog than an ungrateful man.

He that gives to the grateful man puts out to interest.

It is not much to give a leg to him who gave you a fowl.

To do good to the ungrateful is to throw rose-water into the sea.

Do you know what is harder to bear than reverses of fortune? It is the baseness, the hideous ingratitude of men.

LXXVII.

INIQUITY.

BIBLE.

Their webs shall not become garments, neither shall they cover themselves with their works: their work are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings; they

have made them crooked paths; whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.—Isa. lix: 6-9.

LITERATURE.

Cambyses, King of Persia, was remarkable for the severity of his government, and his inexorable regard to justice. This prince had a particular favorite, whom he made a judge; and this judge reckoned himself so secure in the credit he had with his master, that, without ceremony, causes were bought and sold in the courts of judicature as openly as provisions in the market. But when Cambyses was informed of these proceedings, enraged to find his friendship so ungratefully abused, the honor of his government prostituted, and the liberty and property of his subjects sacrificed to the avarice of this wretched minion, he ordered him to be seized and publicly degraded. At the same time, to convince the world that this severity proceeded only from the love of justice, he permitted the son to succeed his father in the honors and office of prime minister. *Stretch.*

PROVERBS.

Fraud is the minister of injustice.

He who acts unjustly is his own enemy.

Iniquity under the name of law is the most intolerable.

He who commits injustice is made more wretched than he who suffers it.

LXXVIII.

INTENTIONS.

BIBLE.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.—Matt. xxi:28-31.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke ix: 57-62.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest

the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.—Luke xviii: 18-30.

LITERATURE.

A man who is always forgetting his best intentions, may be said to be a thoroughfare of good resolutions. *Mrs. Jameson.*

What an illustration have we of too many good intentions in the blossoms of spring! The trees in our gardens bear far more blossom than they can ever ripen into fruit. This shows in them an inward and natural disposition to pay liberally for the ground they occupy; but afterward they are more or less hindered by outward circumstances from carrying it into effect. Thus it is with good men. Scarcely a tithe of the blossom comes to fruit; but as men take pleasure in beholding it upon the tree, so God takes delight in a heart overflowing with fervor and holy resolutions, and in the fruits and works of righteousness, though these are not first, and may be comparatively few. *Gotthold.*

PROVERBS.

'Tis the will that makes the action good or ill.

Take away the motive and you take away the sin.

Intentions, like eggs, soon spoil unless hatched.

Man punishes the action, but God the intention.

'Tis not the action but the intention that is good or bad.

Hell is full of good intentions and heaven of good works.

LXXIX.

JOSEPH SOLD INTO SLAVERY.

BIBLE.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him: for he is our brother and our flesh: and his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they rent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard.—Gen. xxxvii:25-36.

LITERATURE.

They were sitting on the plains of Dothan. Along that way a caravan was traveling. They saw they were of the Arab race, the sailors of the desert in all ages, descendants of Ishmael. The sight of these traveling merchants gave a sudden turn to the thoughts of the conspirators. They knew that in Egypt there was a great demand for slaves, and that these merchantmen were in the habit of buying slaves in their passage and selling them in that land, which has always been the great slave-mart of the world. Why not sell their brother? It would be an easy way of disposing of him. It would save them from fratricide. So, acting upon the suggestion of Judah, they lifted Joseph out of the pit, and, as money was no object to them, they sold him for twenty rings of silver—about three pounds. It was the work of a few minutes, and then Joseph found himself one of a long line of fettered slaves bound for a foreign land. *F. B. Meyer.*

PROVERBS.

Every bondman in his own hand bears the power to cancel his captivity.

Garrick said, "Corrupted freedmen are the worst of slaves."

"Slavery," said Plato, " is a system of gross injustice."

Socrates termed slavery a system of outrage and robbery, opposed to the principles of morality and fraught with danger to the republic.

LXXX.

JOURNEYING.

BIBLE.

And it shall come to pass, if thou shall hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.—Deut. xxviii:1-3, 6, 15, 16, 19.

And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.—Psa. vii: 3-7.

LITERATURE.

"If I had the power to choose a place to die in, it should be an inn. Do any ask me why? Because

this looks like a pilgrim's going home, to whom the whole world is but like a large and noisy inn, and he, a wayfarer, tarrying in it as short a time as possible, and then hastening onwards to his Father's house." The desire of the good old man was granted. He died at the Bell Inn, in Warwick-lane, London, in true Christian peace and hope; and now no longer a pilgrim in the earthly wilderness, he is resting in the holy land, where angels carried him, and there are many mansions prepared for the elect of God.

PROVERBS.

Travel widens our conceptions.

Life's but a journey from the cradle to the grave.

A pilgrimage is a remedy for sickly refinement.

He who never leaves his own country is full of prejudices.

One month's travel gives more information than a year's reading.

LXXXI.

JOY.

BIBLE.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed.—Psa. xxviii: 7, 8.

For our heart shall rejoice in him; because we have trusted in his holy name.—xxxiii:21.

As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?—Psa. xlii: 1, 2.

My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night-watches. Because thou hast been my help; therefore in the shadow of thy wings will I rejoice.—My soul followeth hard after thee: thy right hand upholdeth me.—Psa. lxiii: 5-8.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.—Psa. lxxiii: 25, 26.

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation.—Hab. iii:17, 18.

Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke xv:10.

LITERATURE.

Joy is a delight of the mind, from the consideration of the present or assured approaching possession of a good. *Boyle.*

Joy descends gently upon us like the evening dew, and does not patter down like a hail-storm. *Richter.*

What nothing earthly gives, nor can destroy
The soul's calm sunshine, and the heartfelt joy,
Pope.

A springing joy,
A pleasure, which no language can express,
An ecstasy, that mothers only feel,
Plays round my heart, and brightens up my sorrow,
Like gleams of sunshine in a low'ring sky. *Philips.*

Joy never feasts so high
As when the first course is of misery.
Suckling.

How exquisite is pleasure after pain!
Why throbs my heart so turbulently strong,
Pain'd at thy presence, this redundant joy
Like a poor miser, beggar'd by his store?
Young.

PROVERBS.

Constant pleasures cloy.

To pursue joy is to lose it.

No joy like that of heaven and none without alloy.

Joys which we cannot share with others are not half enjoyed.

Joy is more divine than sorrow, for joy is bread and sorrow is medicine.

Joy and sorrow are next door neighbors and usually succeed each other.

LXXXII.

JUSTICE.

BIBLE.

The Lord shall endure for ever; he hath prepared his throne for judgment. And he shall

judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. The needy shall not always be forgotten: the expectation of the poor shall not perish for ever.—Psa. ix: 7-10, 18.

LITERATURE.

Justice is the greatest interest of man on earth. It is the ligament which holds civilized beings and civilized nations together. Wherever her temple stands, and so long as it is duly honored, there is a foundation for social security, and general happiness, and the improvement and progress of our race. And whoever labors on this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns it entablatures, or contributes to raise its august dome still higher in the skies, connects himself in name and fame and character with that which is and must be as durable as the frame of human society. *Webster.*

PROVERBS.

Impartiality is the life of justice.

The memory of the just is blessed.

Justice should be tempered with mercy.

If all men were just, there would be no need of valor.

There should be no separation between liberty and justice.

Justice springs from reason, while all other virtues dwell in the blood.

Though justice be thy plea, consider this, that in the course of justice none of us should see salvation.

LXXXIII.

KINDNESS.

BIBLE.

A friend loveth at all times, and a brother is born for adversity.—Prov. xvii:17.

A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.—Prov. xviii:24.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Rom. xii:10.

The desire of a man is his kindness: and a poor man is better than a liar.—Prov. xix:22.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.—Rom. xv:1-3.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.—I Cor. xiii:4.

By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned. —II Cor. vi:6.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. iv:32.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.—I Pet. iii:8.

LITERATURE.

That best portion of a good man's life,
His little nameless, unremembered acts of kindness and of love. *Wordsworth.*

Kindness has resistless charms,
All things else but weakly move;
Fiercest anger it disarms,
And clips the wings of flying love.
Rochester.

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.
Washington Irving.

Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets
And simple faith than Norman blood.
Tennyson.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all may please;
Oh! let th' ungentle spirit learn from hence
A small unkindness is a great offense,
Large bounties to restore we wish in vain,
But all may shun the guilt of giving pain.
Hannah More.

True worth is in being, not seeming;
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.
For whatever man sees in his blindness,
And in spite of the follies of youth,
There is nothing so kingly as kindness,
There is nothing so royal as truth.

PROVERBS.

There is no severity like gentleness.

Heaven,—where no unkind word is spoken.

A gentle hand may lead the elephant by a hair.

The great man is he who does not lose his childish heart.

A great man will not tread on a worm nor cringe to an emperor.

They that always speak kind words, please hold up their hands.

A stranger who is kind is a kinsman; an unkind kinsman is a stranger.

LXXXIV.

KNOWLEDGE.

BIBLE.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.—Prov. i:7.

And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.—Psa. ix:10.

Teach me good judgment and knowledge: for I have believed thy commandments.—Psa. cxix: 66.

How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?—Prov. i:22.

Wise men lay up knowledge: but the mouth of the foolish is near destruction.—Prov. x:14.

The wisdom of the prudent is to understand his way: but the folly of fools is deceit. The simple inherit folly: but the prudent are crowned with knowledge.—Prov. xiv: 8, 18.

Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth. —Prov. xix:2.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.—II Pet. iii: 18.

LITERATURE.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up and meet you. *Felton.*

The wish to know—that endless thirst,
Which ev'n by quenching is awak'd,
And which becomes or blest or curst,
As is the fount whereat 'tis slak'd,
Still urg'd me onward, with desire
Insatiate, to explore, inquire. *Moore.*

Every generation enjoys the use of a vast hoard bequeathed to it by antiquity, and transmits that hoard, augmented by fresh acquisitions to future ages. *Macaulay.*

I would advise all in general, that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure, or contention, or contempt for others, or for profit, or fame, or for honor and promotion, or such-like adulterate and inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity. *Bacon.*

PROVERBS.

There is no royal road to learning.
Education is the chief defence of nations.
Better ask twice than lose your way once.

The more a man knows, the less he knows he knows.

Learning makes a man fit company for himself.

Knowledge planted in youth giveth shade in old age.

One cannot draw the water from a deep well with a short rope.

There is in the smallest thing a message for us could we but read it.

If a man empties his purse into his head, no one can take it from him.

It takes ten pounds of common sense to carry one pound of learning.

He who creates in a child a desire to learn, does more than he who forces it to learn much.

Wear your learning like a watch in a private pocket; do not pull it out merely to show you have one.

LXXXV.

LABOR.

BIBLE.

And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.—Deut. xxxiii:7.

For thou shalt eat the labour of thy hands: happy shalt thou be, and it shall be well with thee. —Psa. cxxviii:2.

The labour of the righteous tendeth to life; the fruit of the wicked to sin.—Prov. x:16.

Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.— Prov. xiii:11.

Labour not to be rich: cease from thine own wisdom.—Prov. xxiii:4.

The husbandman that laboureth must be first partaker of the fruits.—II Tim. xi:6.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the father sealed.—John xi:27.

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. —Heb. iv:11.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. xi:28.

LITERATURE.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity. *Ruskin.*

Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty; and as for those who are not obliged to labor, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labor which goes by the name of exercise. *Addison.*

Alexander the Great, reflecting on his friends degenerating into sloth and luxury, told them that it was a most slavish thing to luxuriate, and a most royal thing to labor. *Barrow.*

Ah! if thy fate with anguish fraught,
Should be to wet the dusty soil
With the hot, burning tears of toil,—
To struggle with imperious thought,
Until the overburthened brain,

Heavy with labor, faint with pain,
Like a jarred pendulum, retain
Only its emotion, not its power;
Remember in that perilous hour
When most afflicted and opprest,
From labor there shall come forth rest.

Longfellow.

Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labor is glory! the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet keys, would'st thou keep them in tune!
Labor is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world-sirens that lure us to ill.
Work,—and pure slumbers shall wait on thy pillow;
Work,—thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Woe's weeping willow!
Work with a stout heart and resolute will!

Osgood.

PROVERBS.

No sweet without some sweat.

No bees, no honey; no work, no money.

Pray to God, sailor, but pull for the shore.

He that can work is a born king of something.

He that would have the fruit must climb the tree.

You must scale the mountain if you would view the plain.

The horse must go to the manger, and not the manger to the horse.

LXXXVI.

LAW.

BIBLE.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are less esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another: why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?—I Cor. vi:1-7.

LITERATURE.

Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things do her homage, the very least as feeling her care; and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy. *Hooker.*

Laws were made to restrain and punish the wicked; the wise and good do not need them as a

guide, but only as a shield against rapine and oppression; they can live civilly and orderly, though there were no law in the world. *Feltham.*

A good law without execution is like an unperformed promise. *Jeremy Taylor.*

Laws can discover sin, but not remove. *Milton.*

All beings have their laws; the deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws. *Montesquieu.*

Mark what unvary'd laws preserve each state,
Laws wise as nature, and as fix'd as fate.
In vain thy reason finer webs shall draw,
Entangle justice in her net of law,
And right, too rigid, harden into wrong,
Still for the strong too weak, the weak too strong.
Pope.

PROVERBS.

A wise lawyer seldom goes to law himself.

He who commits no crime requires no law.

The welfare of the people is the highest law.

He that goes to law for a sheep loses his cow.

A lean compromise is better than a fat lawsuit.

Law and equity which God hath joined let no man put asunder.

No man e'er felt the halter draw with good opinion of the law.

If there is one thing the Lord doesn't know it is the outcome of a lawsuit.

Little thieves are hanged by the neck and great thieves by the purse.

LXXXVII.

LIBERTY.

BIBLE.

And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.—John viii:32-34.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. For when ye were the servants of sin ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. vi:16-18, 20-22.

Now, the Lord is that Spirit: and where the Spirit of the Lord is there is liberty.—II Cor. iii:17.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Gal. v:13.

LITERATURE.

Though this be a state of liberty, yet it is not a state of license; though man in that state have an

uncontrollable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself.
Locke.

When liberty is gone
Life grows insipid, and has lost its relish.
Addison.

The love of liberty with life is given
And life itself the inferior gift of heaven.
Dryden.

'Tis liberty alone that gives the flow'r
Of fleeting life its lustre and perfume,
And we are weeds without it. *Cowper.*

Our country cannot well subsist without liberty, nor liberty without virtue. *Rousseau.*

Nothing can be so sad as confinement for life, or so sweet, and, please your honor, as liberty.
Sterne.

True liberty consists in the privilege of enjoying our own rights, not in the destruction of the rights of others. *Pinchard.*

A day, an hour of virtuous liberty,
Is worth a whole eternity of bondage.
Addison.

PROVERBS.

Liberty is from God.

Bad men can never make good citizens.

Reason and virtue alone can bestow liberty.

Liberty cannot exist without national virtue and morality.

The law of religious liberty is stronger than attachment to civil freedom.

LXXXVIII.

LIFE.

BIBLE.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?—Job xiv:1-3.

Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.—Psa. xxxix:5.

Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings: all such rejoicing is evil.—Jas. iv:13-16.

LITERATURE.

Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort.

Sir H. Davy.

Our lives are albums, written through
With good or ill, with false or true;
And as the blessed angels turn
The pages of our years,

God grant they read the good with smiles
And blot the ill with tears. *Whittier.*

The end of life is to be like unto God; and the soul following God, will be like unto him; He being the beginning, middle and end of all things.

Socrates.

We live in deeds, not years—in thoughts, not breaths—
In feeling, not in figures on a dial.
We count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Bailey.

The best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

Henry Ward Beecher.

The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest ease is sleep. *Addison.*

Life is a sea—as fathomless,
As wide, as terrible, and yet sometimes
As calm and beautiful. The light of heaven
Smiles on it, and 'tis decked with every hue
Of glory and of joy. Anon dark clouds
Arise, contending winds of fate go forth,
And Hope sits weeping o'er a general wreck.
And thou must sail upon this sea, a long,
Eventful voyage. The wise may suffer wreck,
The foolish must.
O! then be early wise!
Learn from the mariner his skillful art
To ride upon the waves, and catch the breeze,
And dare the threatening storm, and trace a path

'Mid countless dangers, to the destined port,
Unerringly secure. O! learn from him
To station quick-eyed Prudence at the helm,
To guard thy sails from Passion's sudden blasts—
And make religion thy magnetic guide,
Which, though it trembles as it lowly lies,
Points to the light that changes not—in Heaven.

Ware.

The shortest life is longest, if 'tis best;
'Tis ours to work,—to God belongs the rest.
Our lives are measured by the deeds we do,
The thoughts we think, the objects we pursue.

Anon.

PROVERBS.

Better a live beggar than a dead king.

Life, like a kiss, is sweet but soon over.

Our life, like the toads, is a hop and a stop.

Make haste to live and consider each day a new life.

Live, live to-day; to-morrow never yet
On any human being rose or set.

LXXXIX.

LIGHT.

BIBLE.

And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness.—Gen. i:3-4.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.—Eccl. xi:7.

They are of those that rebel against the light;

they know not the ways thereof, nor abide in the paths thereof.—Job xxiv:13.

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. —Luke xi:34-36.

LITERATURE.

There is that which one can communicate to another, and make himself the richer; as one who imparts light to another has not therefore less light, but walks henceforth by the light of two torches instead of one. *Dr. French.*

Light, whether it be material or moral, is the best reformer; for it prevents those disorders which other remedies sometimes cure, but sometimes confirm. *Colton.*

God said—"Let there be light!"
Grim darkness felt his might,
And fled away;
Then startled seas and mountains cold
Shone forth, all bright in blue and gold,
And cried—"'Tis day! 'tis day!"
"Hail, holy light!" exclaim'd
The thunderous cloud that flam'd
O'er daisies white;
And lo! the rose, in crimson dress'd,
Lean'd sweetly on the lily's breast
And blushing murmur'd "Light."

Ebenezer Elliott.

PROVERBS.

Moral light is the radiation of divine glory.

Light is the symbol of truth, the first creation of Deity.

XC.

LITTLE THINGS.

BIBLE.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. v:19.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Matt. xiii:32.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matt. xxv:21.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.—Luke xvi:10.

LITERATURE.

A star seems a little thing, yet it is perhaps a world. A word—how quickly spoken—how soon forgotten! Yet there may be life or death eternal

in it! A blow of the hand—how like a flash it may be, yet may it lead to ignominy, to exile, or even a scaffold. *Anon.*

Little drops of water, little grains of sand,
Make the boundless ocean, and the beauteous land;
And the little moments, humble though they be,
Make the mighty ages of eternity.
Little deeds of kindness, little words of love,
Make the earth an Eden, like the heaven above;
Little deeds of mercy, done by infant hands,
Grow to bless the nations far off in heathen lands.
Anon.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And though but few can serve, yet all may please;
Oh, let the ungentle spirit learn from hence,
A small unkindness is a great offence!
To spread large bounties, though we wish in vain,
Yet all may shun the guilt of giving pain. *More.*

PROVERBS.

Eagles do not catch flies.

Little leaks sink great ships.

Small minds are won by trifles.

Hair by hair the head grows bald.

A fly is nothing, but it spoils the appetite.

Much broth is sometimes made of little meat.

Every little helps, said the dog as he snapped at the fly.

Large streams from little fountains flow, tall oaks from little acorns grow.

XCI.

LONG-SUFFERING.

BIBLE.

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.—Ex. xxxiv:6-7.

But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.—Psa. lxxviii:38.

But thou, O Lord, art a God full of compassion, and gracious; long-suffering and plenteous in mercy and truth.—Psa. lxxxvi:15.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.—Psa. ciii:10.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.—Mic. vii:18.

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nah. i:3.

LITERATURE.

Seeing a piece of suffering is carved to every one of us, less or more as Infinite Wisdom has thought good, our part is to harden and habituate our soft and thin-skinned nature to endure fire and water, devils, lions, men, losses, grieved hearts, as those

that are looked upon by God, angels, men, and devils. *Rutherford.*

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride: she bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies: she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; she is beautiful in either sex and every age.

Behold her appearance and her attire! Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud; and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, despising, and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

Bishop Horne.

PROVERBS.

Long-suffering is genius.
Hold on; hold fast; hold out.
A stout heart breaks ill luck.
The longest day will have an end.
When one door shuts another opens.
The world is his who has patience.
He who does not tire, tires adversity.
All comes right to him who can wait.
The remedy for hard times is to have patience.
Patience, time, and money overcome everything.
If I have lost the rings, here are the fingers still.
Patience is but lying to and riding out the gale.
With time and patience the mulberry-leaf becomes satin.

XCII.

LOVE.

BIBLE.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Cor. xiii.

LITERATURE.

Love is like a painter, who in drawing the picture of a friend having a blemish in one eye would picture only the other side of the face. *South.*

Love goes toward love, as school boys from their books;
But love from love, toward school with heavy looks.
Shakespeare.

Love is ever busy with his shuttle;
Is ever weaving into life's dull warp
Bright gorgeous flowers, and scenes Arcadian
Hanging our gloomy prison-house about
With tapestries, that make its walls dilate
In never-ending vistas of delight. *Longfellow.*

Love! what a volume in a word! an ocean in a tear!
A seventh heaven in a glance! a whirlwind in a sigh!
The lightning in a touch—a millennium in a moment!
What concentrated joy, or woe, in bless'd or blighted love! *Tupper.*

It is better to have loved and lost,
Than never to have loved at all.

Tennyson.

PROVERBS.

If you wish to be loved, love.

Love and poverty are hard to hide.

Life is a flower of which love is the honey.

Love keeps the cold out better than a cloak.

Love is a shroud in which the faults of our loved one lie buried.

To love for the sake of being loved is human; but to love for the sake of loving is angelic.

XCIII.

MEDITATION.

BIBLE.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.—Psa. iv:4.

My mouth shall speak of wisdom: and the meditation of my heart shall be of understanding.—Psa. xlix:3.

I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search. And I said, This is my infirmity: but I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember the wonders of old. I will meditate also of all thy work, and talk of thy doings.—Psa. lxxvii:6, 10-12.

Princes also did sit and speak against me: but thy servant did meditate in thy statutes.—Psa. cxix: 23.

Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.—Psa. xix:14.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save both thyself and them that hear thee.—I Tim. iv:15, 16.

LITERATURE.

Frequent consideration of a thing wears off the strangeness of it; and shows it in its several lights and various ways of appearance, to the view of the mind. *South.*

Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation must form our judgment.
Dr. I. Watts.

Where a man has a passion for meditating without the capacity of thinking, a particular idea fixes itself fast and soon creates a mental disease.
Goethe.

Nothing has such a tendency to weaken, not only the power of invention, but the intellectual powers in general, as a habit of extensive and various reading without reflection. The activity and force of mind are gradually impaired in consequence of disease; and, not unfrequently, all our principles and opinions come to be lost in the infinite multiplicity and discordancy of our acquired ideas. *Stewart.*

PROVERBS.

The heart may instruct the head.

We form our judgment by meditating.

One of the rarest faculties is profitable meditation.

No soul can preserve the bloom of its existence without lonely musings and silent prayer.

XCIV.

MEEKNESS.

BIBLE.

Blessed are the meek: for they shall inherit the earth.—Matt. v:5.

The Lord lifteth up the meek: he casteth the wicked down to the ground.—Psa. cxlvii:6.

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.—Isa. xi:4.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.—Prov. xxv:21-22.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isa. xxix:18-19.

Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.—Zeph. ii:3.

With all lowliness and meekness, with long-suffering, forbearing one another in love.—Eph. iv:2.

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.—I Pet. iii: 14, 15.

LITERATURE.

As we do not keep tinder in every box in the house, so we do not keep the sense of anger in every faculty. When one comes against the door of some faculty with an injury, we look over the railing and say, "I'll forgive you for that, for you did not get in." But by-and-by when the faculty where we are sensitive is entered, then we grind our teeth and say, "I could have forgiven him for anything but that!" We must not arrogate to ourselves a spirit of forgiveness until we have been touched to the quick where we are sensitive, and borne it meekly; and meekness is not mere white-facedness, a mere contemplative virtue; it is maintaining peace and patience in the midst of pelting provocations.

Beecher.

Meekness is imperfect if it be not active and passive—if it will not enable us to subdue our own passions and resentments, as well as qualify us to bear patiently the passions and resentments of others.

Evangelical Magazine.

The meek need not envy the lofty who sweep the earth with their gay robes, any more than real royalty is jealous of the kingly hero who struts his hour upon the stage. They shall be princes and rulers long after these actors have laid aside their tinseled crowns. *Evangelical Magazine.*

PROVERBS.

When the heart is past hope the face is past shame.

Let another man praise thee, and not thine own mouth.

He who can feel ashamed will not readily go wrong.

It's a good file that cuts the iron without making a noise.

Modesty is a jewel, but one may wear too much jewelry.

XCV.

MERCY.

BIBLE.

For the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. —Deut. iv:31.

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work. —Psa. lxii:12.

Nevertheless, for thy great mercies' sake, thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.—Neh. ix:31.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.—Psa. cvii: 1.

He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. —Psa. cxi:4.

Gracious is the Lord, and righteous; yea, our God is merciful.—Psa. cxvi:5.

Let Israel hope in the Lord; for with the Lord

there is mercy, and with him is plenteous redemption.—Psa. cxxx:7.

To him who alone doeth great wonders: for his mercy endureth for ever, O give thanks unto the God of heaven: for his mercy endureth for ever.—Psa. cxxxvi:4, 26.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.—Psa. cxlv:8.

It is of the Lord's mercies that we are not consumed, because his compassions fail not.—Lam. iii:22.

Shew us thy mercy, O Lord, and grant us thy salvation.—Psa. lxxxv:7.

I entreated thy favor with my whole heart; be merciful unto me according to thy word.—Psa. cxix:58.

Blessed are the merciful, for they shall obtain mercy.—Matt. v:7.

LITERATURE.

There is more mercy in the merciful God
Than e'er inhabited the pregnant eyes
Of men, who waste unprofitable tears
For all imaginable woes, and leave
The poor uncomforted, to wail their own.

Coleridge.

'Tis mercy! mercy!
The mark of heav'n impress'd on human kind,
Mercy, that glads the world, deals joy around;
Mercy that smooths the dreadful brow of power,
And makes dominion light; mercy that saves,
Binds up the broken heart, and heals despair.

Rowe.

The quality of mercy is not strain'd:
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd,

It blesseth him that gives, and him that takes;
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown:
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice.
Consider this—
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. *Shakespeare.*

PROVERBS.

Misplaced lenity is a menace to society.
It blesseth both the giver and receiver.
The loftiest attribute of heaven is mercy.
Nothing emboldens sin so much as mercy.

XCVI.

MOTHER.

BIBLE.

My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.—Prov. i:8-9.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.—Prov. x:1.

A wise son maketh a glad father: but a foolish man despiseth his mother.—Prov. xv:20.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.—Prov. xxiii: 22.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.—Isa. lxvi:13.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth.—Eph. v:1-3.

LITERATURE.

The loss of a mother is always felt; even though her health may incapacitate her from taking any active part in the care of her family, still she is a sweet rallying point, around which affection and obedience, and a thousand tender endeavors to please, concentrate; and dreary is the blank when such a point is withdrawn!

It is like that lonely star before us; neither its heat nor light are anything to us in themselves; yet the shepherd would feel his heart sad if he missed it, when he lifts his eye to the brow of the mountain over which it rises when the sun descends.

Lamartine.

O wondrous power! how little understood—
Entrusted to the mother's mind alone,
To fashion genius, form the soul for good,
Inspire a West, or train a Washington!

Mrs. Hale.

The mother, in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a savage,

But for her gentle cares, a Christian man;
Then crown her queen of the world.

Old Play.

The greatest power on earth for preventing the loss of a child, or for reclaiming the wayward is the parents' love, especially the mother's love. None save the parent who in agony has watched the life ebb and flow, and then has barely saved or finally lost a precious child, can have any conception of a true parent's warmest love.

Countless thousands of young men and women have felt that the remembrance of a precious mother's tender sympathy and unchanging love has kept them in the narrow path when all else would have been in vain. Truly, a noble mother is the most precious of all gifts—the greatest wonder of the world, the grandest miracle on earth, the highest glory of angels in heaven, the most perfect work of Almighty God. *Wm. J. Shearer.*

PROVERBS.

We can have many wives, but only one mother.

A love which asks no return.

Nature's loving proxy.

Dickens says, "the virtues of mothers and the sins of fathers shall be visited on their children."

Youth fades, love droops, the leaves of friendship fall; a mother's love outlives them.

Napoleon says, the future destiny of the child lies with the mother.

XCVII.

MURMURING.

BIBLE.

How long shall I bear with this evil generation,

which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. —Num. xiv:27, 29.

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.—Num. xxi:5.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he.—Num. xvii:10-11.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.—I Cor. x:10.

Do all things without murmurings and disputings.—Phil. xi: 14.

LITERATURE.

The murmurer reminds us of the creaking wheel that wants oil; it may still go on its accustomed round, but with a jarring discord.

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night. *Trench.*

My life is cold, and dark, and dreary;
It rains, and the wind is never weary;
My thoughts still cling to the mouldering Past,
But the hopes of youth fall thick in the blast,
And the day is dark and dreary.
Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all—
Into each life some rain must fall,
Some days must be dark and dreary.

Longfellow.

PROVERBS.

It is the curse of many miscalled homes.

Murmuring is complaining without a reason.

How sweet the murmuring of the running brook.

Those who complain most are most to be complained of.

How bitter the half-suppressed complaint, the muttering, grumbling—murmuring of the ever dissatisfied, who know not why they murmur.

XCVIII.

NAMES.

BIBLE.

And Joseph called the name of the first-born Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim; For God hath caused me to be fruitful in the land of my affliction.—Gen. xli: 51, 52.

And she named the child Ichabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband).—I Sam. iv:21.

Let not my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he: Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.—I Sam. xxv:25.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts iv:12.

LITERATURE.

Great names degrade instead of elevating those who know not how to sustain them.

La Rochefoucauld.

He that has complex ideas, without particular names for them, would be in no better case than a book-seller who had volumes that lay unbound and without titles, which he could make known to others only by showing the loose sheets. *Locke.*

PROVERBS.

It is the aroma of virtue.

A good name lost is seldom regained.

Who hath not owned the magic of a name?

With the vulgar, names possess great importance.

It is the best heritage to bequeath to our children.

He that filches from me my good name robs me of that which naught benefits him, but leaves me poor indeed.

XCIX.

OBEDIENCE.

BIBLE.

Now therefore, my son, obey my voice, according to that which I command thee. And his mother

said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.—Gen. xxvii: 8-13.

My son, attend to my words: incline thine ear unto my sayings: let them not depart from thine eyes; keep them in the midst of thine heart: for they are life unto those that find them, and health to all their flesh.—Prov. iv:20-22.

My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.—Prov. vi:20-22.

My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart.—Prov. vii:1-3.

My son, give me thine heart, and let thine eyes observe my ways.—Prov. xxiii:26.

Children, obey your parents in the Lord: for this is right.—Eph. vi:1.

Children, obey your parents in all things: for this is well-pleasing unto the Lord.—Col. iii:20.

LITERATURE.

Heaven doth divide
The state of man in divers functions,
Setting endeavor in continual motion;
To which is fix'd, as an aim or butt,
Obedience. *Shakespeare.*

It is foolish to strive with what we cannot avoid; we are born subjects, and to obey God is perfect

liberty; he that does this, shall be free, safe, and quiet; all his actions shall succeed to his wishes.

Seneca.

Filial obedience is the first and greatest requisite of a State; by this we become good subjects to our emperors, capable of behaving with just subordination to our superiors, and grateful dependents on heaven. *Goldsmith.*

PROVERBS.

Let them obey who know not how to rule.

Obedience is not only our duty but our interest.

Obedience is wedded to safety, and is the mother of success.

Receiving our life from parents, we prolong it by obedience.

He who begot thee, rules thee, and possesses a natural right over thee.

C.

OBEDIENCE TO GOD.

BIBLE.

Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do he shall live in them: I am the Lord.—Lev. xviii: 4-5.

Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you. Ye shall, therefore, keep all my statutes, and all my judgments, and do them, that the land, whither I bring you to dwell therein, spew you not out.—Lev. xx: 7-8, 22.

Thou shalt keep, therefore, his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.—Deut. iv:40.

LITERATURE.

Nothing can be love to God which does not shape itself into obedience. We remember the anecdote of the Roman commander who forbade an engagement with the enemy, and the first transgressor against whose prohibition was his son. He accepted the challenge of the leader of the other host, met, slew, spoiled him; and then, in triumphant feeling, carried the spoils to his father's tent. But the Roman father refused to recognize the instinct which prompted this as deserving of the name of love. Disobedience contradicted it, and deserved death. *F. W. Robertson.*

PROVERBS.

Wicked men obey from fear, good men from love.

A man owes not only his services but himself to God.

It is safer to affront some people than to oblige them.

We prefer to see those whom we have obliged, to those who have obliged us.

By conferring a favor we do not always procure a friend, but often create enemies.

The ground of religious action should be obedience to the divine will in all things.

Next to God, thy parents who have cherished thee will love and care under the divine law.

CI.

OMNISCIENCE OF GOD.

BIBLE.

Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men).—I Kings viii:39.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.—I Chron. xxviii: 9.

He cutteth out rivers among the rocks; and his eye seeth every precious thing. For he looketh to the ends of the earth, and seeth under the whole heaven.—Job xxviii:10, 24.

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain to it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost

parts of the sea; even there shall thy hand lead me. and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.—Psa. cxxxix:1-12.

LITERATURE.

To the Hebrews the external universe is just a black screen concealing God. All things are full of, yet all distinct from, Him. The cloud on the mountain is His covering; the muttering from the chambers of the thunder is His voice; that sound on the top of the mulberry trees is His "going"; in that wind, which bends the forest or curls the clouds, He is walking; that sun is His still commanding eye.

Whither can they go from His spirit? whither can they flee from His presence? At every step and in every circumstance they feel themselves God-enclosed, God-filled, God-breathing men, with a spiritual presence lowering or smiling on them from the sky, sounding in wild tempest, or creeping in panic stillness across the surface of the earth; and, if they turn within, lo! it is there also—an "eye" hung in the central darkness of their own hearts. Hence the Muse of the Hebrew bard is not Dame Memory, nor any of her siren daughters, but the almighty, all-pervading Spirit himself, who is at once the subject, the auditor, and the inspirer, of the song. *Gilfillan.*

PROVERBS.

God delays but does not forget.

All things proclaim the existence of a God.

Live near to him, and your soul will be at peace.

There is a never-sleeping Eye, seeing our hidden faults.

God exists in science, in history, and in conscience, three in one.

There is nothing on earth worth knowing but God and our own souls.

God is a circle whose centre is everywhere and its circumference beyond space.

CII.

OPPORTUNITY.

BIBLE.

He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.—Prov. x:5.

Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. lv:6.

The harvest is past, the summer is ended, and we are not saved.—Jer. viii:20.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. xxiii:37-39.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: Go ye

also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?—Matt. xx:1-6.

LITERATURE.

No man possesses a genius so commanding that he can attain eminence unless a subject suited to his talents should present itself, and an opportunity occur for their development. *Pliny.*

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries:
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures. *Shakespeare.*

Opportunity is in respect to time, in some sense, as time is in respect to eternity; it is the small moment, the exact point, the critical minute, on which every good work so much depends. *Sprat.*

Opportunity has hair in front, behind she is bald; if you seize her by the forelock, you may hold her, but, if suffered to escape, not Jupiter himself can catch her again. *From the Latin.*

Miss not the occasion; by the forelock take
That subtle power, the never-halting time,
Lest a mere moment's putting off should make
Mischance almost as heavy as a crime.
Wordsworth.

There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally con-

cealed: as words written with a certain liquor appear only when applied to the fire. *Greville.*

PROVERBS.

Opportunities neglected are lost.

Seize opportunity by the forelock.

An occasion lost cannot be redeemed.

If we do not watch we lose our opportunity.

Bacon said, " a wise man will create opportunities."

To mean well in a bad cause will not excuse our actions.

Opportunities should never be lost, lest they be not regained.

It is a fatal error to spoil a good cause by bad management.

CIII.

PARENTAL AFFECTION.

BIBLE.

But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him. And he said, My son shall not go down with you for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.—Gen. xlii:4, 38.

Now, therefore, when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life); it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.—Gen. xliv:30, 31.

And told him, saying, Joseph is yet alive, and

he is governor over all the land of Egypt. And Jacob's heart fainted for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.—Gen. xlv:26-28.

And he brought them near unto him; and he kissed them, and embraced them.—Gen. xlviii:10.

LITERATURE.

The joys of parents are secret, and so are their griefs and fears; they cannot utter the one, nor they will not utter the other. Children sweeten labors, but they make misfortunes more bitter; increase the cares of life, but they mitigate the remembrance of death. *Lord Bacon.*

Honor thy parents to prolong thine end;
With them, though for a truth do not contend;
Though all should truth defend, do thou lose rather
The truth awhile, than lose their love forever.
Whoever makes his father's heart to bleed,
Shall have a child that will revenge the deed.
Randolph.

The love of a mother is never exhausted, it never changes, it never tires. A father may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands.

But a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways, and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the

joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all unworthy. *Washington Irving.*

PROVERBS.

Mother is still the sweetest name on earth.

God could not be everywhere, so he gave us mothers.

A father's heart is tender, though the man is made of stone.

CIV.

PARENTAL LOVE.

BIBLE.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father.

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.—Luke xv: 11-24.

LITERATURE.

With what wondrous love the true parent looks into the baby features of the tiny prophecy of future possibilities—possibilities that are at once terrible and inspiring in their consequences!

The helpless little child awakens the earnest sympathy of the coldest heart. Yes, the hardest heart is melted, and the most selfish soul is warmed into new life by the contemplation of a little child. Gaze on the innocent face as yet not touched by the care-producing hand of time! Contemplate the helpless body, which must develop powers that will enable it to fight life's battle!

The icy-hearted, unsympathetic cynic may smile, but the solicitous parent dare scarcely think of the weary way that the little feet must tread. Then wonder not that all, save the unnatural parent, shudder when they think of the dangers which must be avoided at every turn; of the chasms and pitfalls of sin upon all sides; of the inviting temptations to be met with upon the stony uplands of later life, up and over which these tender feet must tread their ofttimes weary way.

In words that can never be forgotten, Miss Taylor speaks thus of a mother's love:

Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of heaven above?
Then mayest thou measure a mother's love.
Evening and morn, hast thou watched the bee
Go forth on her errands of industry?
The bee, for herself, hath gathered and toiled,
But the mother's cares are all for her child.
There is not a grand, inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling, pure and high,
That may not be read in mother's eye.
There are teachings on earth, and sky and air,
The heavens the glory of God declare,
But more loud than the voice beneath, above,
He is heard to speak through a mother's love.

Who has not read with emotion the lines of Miss Allen:

Backward, turn backward, O Time, in your flight,
Make me a child again, just for to-night;
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads of my hair;
Over my slumbers your loving watch keep;
Rock me to sleep, mother,—rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you;
Many a summer the grass has grown green,
Blossomed and faded, our faces between;
Yet with strong yearning and passionate pain,
Long I to-night for your presence again.
Come from the silence so long and so deep,—
Rock me to sleep, mother,—rock me to sleep!

Over my heart in the days that are flown
No love like mother-love ever has shown,
No other worship abides and endures,
Faithful, unselfish, and patient like yours;
None like a mother can charm away pain
From the sick-souled, and world-weary brain.
Slumber's soft calms o'er my heavy lids creep,—
Rock me to sleep, mother,—rock me to sleep!

Mother, dear mother, the years have been long
Since I last listened to your lullaby song;
Sing, then, and unto my soul it shall seem
Womanhood's eyes have been only a dream;
Clasped to your heart in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep,—
Rock me to sleep, mother,—rock me to sleep!

Noble mothers, grow not weary and faint! Upon you depends not only the happiness of the home, but even the future of our country. Upon you will forever rest, not only the blessings of your children, but the highest benediction of Almighty God, whose representatives you are on earth.

William J. Shearer.

PROVERBS.

A mother's love and faith outlives all else.

An ounce of parents' interest is worth a pound of clergy.

The parents' joy is the good fortune of their children.

We never appreciate our parents until we lose them.

No language can express the power, beauty and self-devotion of a mother's love; it shrinks not where man curses, and gains strength by adversity; its radiance is like the stars in heaven.

CV.

PATIENCE.

BIBLE.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped. In all this Job sinned not, nor charged God foolishly.—Job i: 20.

But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.—Job ii:10.

I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.—Mic. vii:9.

And when he would not be persuaded we ceased, saying, The will of the Lord be done.—Acts xxi:14.

Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.—Jas. v:7-8.

LITERATURE.

It is but reasonable to bear that accident patiently which God sends, since impatience does but entangle us, like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident; it must be run through, and therefore it were

better we compose ourselves to a patient than to a troublous and miserable suffering.

Jeremy Taylor.

By their patience and perseverance God's children are truly known from hypocrites and dissemblers. *Augustine.*

Patience makes that more tolerable which it is impossible to prevent or remove. *Horace.*

There is a limit at which forbearance ceases to be a virtue. *Burke.*

Patience is bitter, but its fruit is sweet.

J. J. Rousseau.

I see thou hast pass'd sentence on my part;
And I'll no longer weep, or plead against it;
But with the humblest, most obedient patience
Meet thy dear hands, and kiss them when they wound me. *Otway.*

Be patient! oh, be patient! Put your ear against the earth!
Listen there how noiselessly the germ o' the seed has birth—
How noiselessly and gently it upheaves its little way,
Till it parts the scarcely broken ground, and the blade stands up in day.
Be patient! oh, be patient! The germs of mighty thought
Must have their silent undergrowth—must underground be wrought. *Trench.*

PROVERBS.

Patience is the key of Paradise.
It's a good blade that bends well.
The world is his who has patience.
The salt of patience seasons everything.
What cannot be cured must be endured.

Better bend the neck than bruise the forehead.

It's easy to find reasons why other folks should be patient.

There is no greater misfortune than not to be able to bear misfortune.

CVI.

PATRIOTISM.

BIBLE.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment,

it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Rom. xiii:1-10.

LITERATURE.

Then none was for a party;
Then all were for the State;
Then the great men help'd the poor,
And the poor men lov'd the great;
Then lands were fairly portion'd;
Then spoils were fairly sold;
The Romans were like brothers
In the brave days of old. *Macaulay.*

'Tis home-felt pleasure prompts the patriot's sigh;
This makes him wish to live, and dare to die.
Campbell.

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathe, go, mark him well—
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung. *Scott.*

Had I a dozen sons—each in my love alike—I had rather had eleven die nobly for their country, than one voluptuously surfeit out of Action.
Shakespeare.

PROVERBS.

He serves his party best who serves his country best.

One flag, one land, one heart, one hand, one nation evermore.

I was born an American; I live an American; I shall die an American.

Let our object be our country, our whole country, and nothing but our country.

Our country! In her intercourse with foreign nations may she always be in the right; but our country right or wrong.

CVII.

PEACE.

BIBLE.

The Lord lift up his countenance upon thee, and give thee peace.—Num. v:26.

Wherefore say, Behold, I give unto him my covenant of peace.—Num. xxv:12.

Depart from evil, and do good; seek peace, and pursue it.—Psa. xxxiv: 14.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Mark the perfect man, and behold the upright: for the end of that man is peace.—Psa. xxxvii: 11, 37.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. —Psa. lxxii:7.

Mercy and truth are met together; righteousness and peace have kissed each other.—Psa. lxxxv:10.

Great peace have they which love thy law: and nothing shall offend them.—Psa. cxix:165.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isa. ix: 6.

Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.—Mark ix:50.

Glory to God in the highest, and on earth peace, good will toward men.—Luke ii:14.

LITERATURE.

A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser. *Shakespeare.*

O beauteous peace!
Sweet union of a state! what else but thou
Gives safety, strength, and glory to a people?
Thomson.

Five great enemies to Peace inhabit with us, viz., avarice, ambition, envy, anger, and pride, and if those enemies were to be banished, we should infallibly enjoy perpetual peace. *Anon.*

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace. *Tillinghast.*

PROVERBS.

Peace is rarely denied to the peaceful.

Better an unjust peace than a just war.

He that would live in peace and rest, must hear and see and say the best.

Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.

CVIII.

PERFECTION.

BIBLE.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect.—Gen. xvii:1.

Thou shalt be perfect with the Lord thy God. —Deut. xviii:13.

Be ye, therefore, very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left.—Josh. xxiii: 6.

Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.—I Kings viii:61.

Be ye, therefore, perfect, even as your Father which is in heaven is perfect.—Matt. v:48.

That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. ii: 15.

Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily.—Col. i:28, 29.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.—Heb. vi: 1.

Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and

the God of love and peace shall be with you.—II Cor. xiii: 9, 11.

LITERATURE.

Perfection is attained by slow degrees; she requires the hand of time. *Voltaire.*

To arrive at perfection, a man should have very sincere friends or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one, or the admonitions of the other. *Diogenes.*

Aim at perfection in everything, though in most things it is unattainable. However, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable. *Chesterfield.*

PROVERBS.

It is obtained by slow degrees.

Perfection requires time to obtain.

We are what we are; we gain nothing by copying others.

The perfection of a man is to be cognizant of his own imperfections.

CIX.

PERSEVERANCE.

BIBLE.

But he that shall endure unto the end, the same shall be saved.—Matt. xxiv: 13.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—John xv: 10.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have

received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.—I Cor. xv:1-2.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not.—Gal. vi:9.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—Jas. i:25.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.—I John ii:19, 24.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. iii:21.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. xxi:7.

LITERATURE.

Great works are performed not by strength, but by perseverance. *Johnson.*

No rock so hard but that a little wave may beat admission in a thousand years.

A falling drop at last will cave a stone.

Lucretius.

Perseverance is a Roman virtue,
That wins each god-like act, and plucks success

Even from the spear-proof crest of rugged danger.
Havard.

The difference between perseverance and obstinacy is that one often comes from a strong will, and the other from a strong won't. *Anon.*

He will never enjoy the sweets of the spring, nor will he obtain the honeycombs of Mount Hybla, if he dreads his face being stung, or is annoyed by briers. The rose is guarded by its thorn, the honey is defended by the bee. *From the Latin.*

Carry a thing through. Persevere; don't do anything else. If you once fairly, soundly, wide awakely begin a thing, let it be carried through, though it cost you your best comfort, time, energies, and all that you can command.

Carry a thing through. Don't begin it till you are fully prepared for its accomplishment. Think, study, dig, till you know your ground, see your way. This done, launch out with all your soul, heart, and fire; turn neither to the right nor left.
Anon.

The heights by great men gained and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the light.
Longfellow.

PROVERBS.

He who is determined has half his work done.

The word "impossible" is not in any dictionary.

He only is a well-made man who has a good determination.

There is nothing difficult in the world; the only fear is that men will lack perseverance.

Like a postage stamp, a man's value depends on his ability to stick to a thing till he gets there.

CX.

PHARAOH'S DREAM.

BIBLE.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well-favored kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favored and leanfleshed; and stood by the other kine upon the brink of the river. And the ill-favored and leanfleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us

our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.—Gen. xliv: 1-16.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well-favored; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill-favored and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill-favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven

years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.—Gen. xli:17-36.

LITERATURE.

The Egyptians and Babylonians attached great importance to dreams, and to interpret them was the work of a distinct and learned profession. The Persians, also, attached great importance to dreams; and it is reported Cyrus was cast forth at his birth,

because a dream of his mother was interpreted to promise him universal empire.

In the *Chou-King* of the Chinese it is in dreams that the Sovereign of heaven makes his will known to the sovereign of earth. In Homer dreams came from Jove. The Greeks and Romans believed that, in the solitude of caves, and groves and temples, the gods appeared in dreams, and deigned to answer in dreams their votaries. Among the Hindoos, dreams give a coloring to the whole business of life. All dreams are of importance among the North American Indians. The Moslems hold good dreams from God, and bad from the Devil.

PROVERBS.

Dreams are the offspring of indigestion.

Pudding is the stuff that makes dreams.

Let not our disturbed dreams affect our souls.

They display the boundless limit of the imagination.

Poor wretches, who depend on greatness' favor, dream as I have done, awake, and find nothing.

CXI.

POWER OF GOD.

BIBLE.

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: who

laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast found for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.—Psa. civ: 1-14.

LITERATURE.

Pompey boasted that, with one stamp of his foot, he could rouse all Italy to arms; but God, by one word of his mouth, can summon the inhabitants of heaven, earth, and the undiscovered worlds, to his aid, or bring new creatures into being to do his will.

PROVERBS.

Justice without power is inefficient.

All human power is but comparative.

He is most powerful who governs himself.

All power is a compound of time and patience.

Where power and liberty are intermingled everything prospers, but when they are apart they are destructive.

CXII.

PRAISE.

BIBLE.

Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Sing unto the Lord all the earth; shew forth from day to day his salvation. Declare his glory among the heathen; his marvelous works among all nations. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength: Give unto the Lord the glory due unto his name.—I Chron. xvi: 8, 9, 23, 24, 28, 29.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.—Psa. xxix: 1-2.

O clap your hands, all ye people; shout unto God with the voice of triumph: sing praises to God, sing praises; sing praises unto our King, sing praises.—Psa. xlvii: 1, 6.

Make a joyful noise unto God, all ye lands. Sing forth the honour of his name; make his praise glorious. O bless our God, ye people, and make the voice of his praise to be heard.—Psa. lxvi: 1, 2, 8.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.—Psa. xcvi: 7, 8.

Serve the Lord with gladness; come before his presence with singing.—Psa. c: 1, 2.

O give thanks unto the Lord; call upon his

name; make known his deeds among the people.—Psa. cv:1.

Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psa. cvii: 8.

LITERATURE.

The desire which urges us to deserve praise strengthens our good qualities, and praise given to wit, valor, and beauty, tends to increase them.

La Rochefoucauld.

Allow no man to be so free with you as to praise you to your face. Your vanity by this means will want its food. At the same time your passion for esteem will be more fully gratified; men will praise you in their actions: where you now receive one compliment you will then receive twenty civilities.

Steele.

Praise has different effects, according to the mind it meets with; it makes a wise man modest, but a fool more arrogant, turning his weak brain giddy.

Feltham.

Praise, of all things, is the most powerful incitement to commendable actions, and animates us in our enterprises. *La Bruyere.*

It is a great happiness to be praised by them that are praiseworthy. *Sir Philip Sidney.*

Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools. *Steele.*

PROVERBS.

Faint praise is disparagement.
He is a fool who praises himself.
Praise undeserved is scandal in disguise.

What a person praises is a surer criterion even than what he condemns.

The shame which arises from praise which we do not deserve often incites us to acts which we should never otherwise have attempted.

CXIII.

PRAYER.

BIBLE.

Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. lv:6.

Let us lift up our heart with our hands unto God in the heavens.—Lam. iii:41.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint.—Luke xviii:1.

Be careful for nothing: but in everything by prayer and supplication, with thanksgiving, let your requests be known unto God.—Phil. iv: 6.

Continue in prayer, and watch in the same with thanksgiving.—Col. iv:2.

Pray without ceasing.—I Thess. v: 17.

My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up.—Psa. v:3.

Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice.—Psa. lv: 17.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.

And lead us not into temptation; but deliver us from evil.—Matthew ix:13.

LITERATURE.

Lord Ashley before he charged at the battle of Edge Hill made this short prayer: "O Lord! Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me."

No man can hinder our private addresses to God: every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.

The Lord's Prayer is short, mysterious, and, like the treasures of the spirit, full of wisdom and latent sense: it is not improper to draw forth those excellencies which are intended and signified by every petition, that by so excellent an authority we may know what it is lawful to beg of God.

Jeremy Taylor.

The Lord's Prayer, for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petition, is without an equal or a rival. *Paley.*

PROVERBS.

The grand morality is love of God.

Without prayer no work is well begun.

God waits to be gracious, and the gracious wait on God.

God loves us, not for what we are, but for what he can maks us.

Religion is, in its essence, the most gentlemanly thing in the world.

Lord grant me one suit, which is this: Deny me all suits which are bad for me.

CXIV.

PRESUMPTION.

BIBLE.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp.—Num. xiv:40-44.

But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord: and that soul shall be cut off from among his people.—Num. xv:30.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.—Deut. xvii:12, 13.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.—Prov. xii: 15.

LITERATURE.

We may recover out of the darkness of ignorance, but never out of that of presumption.

Stanislaus.

Presumption of every kind supposes *folly* at the bottom. *Lavater.*

Presumption is a fire-work, made up of pride and foolhardiness. It is indeed like a heavy house built upon slender crutches; like dust, which men throw against the wind, it flies back in their face and makes them blind. Wise men presume nothing, but hope the best; presumption is hope out of her wits.

T. Adams.

PROVERBS.

The higher the rank the less pretense.

Despair has ruined some, but presumption multitudes.

In friendship those who pretend most are the least worthy of note.

He who gives himself airs of importance exhibits the credentials of impotence.

The more one speaks of himself the less he desires to hear another one spoken well of.

CXV.

PRIDE.

BIBLE.

Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi:18.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.—Isa. ii: 11.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.—Isa. xiv:12-15.

Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.—Jer. 1:31, 32.

LITERATURE.

The lofty pine is oftenest agitated by the winds —high towers rush to the earth with a heavier fall— and the lightning most frequently strikes the highest mountains. *Horace.*

Pride is observed to defeat its own end, by bringing the man who seeks esteem and reverence into contempt. *Bolingbroke.*

What is pride? a whizzing rocket
That would emulate a star. *Wordsworth.*

One thing pride has, which no other vice that I know of has: it is an enemy to itself; and a proud man cannot endure to see pride in another. *Feltham.*

In pride, in reas'ning pride, our error lies;
All quit their sphere and rush into the skies;
Pride still is aiming at the bless'd abodes;
Men would be angels, angels would be gods.
Pope.

PROVERBS.

Pride and grace never dwell in one place.

If pride were an art there would be many teachers.

Pride leaves home on horseback, but returns on foot.

He who pitches too high won't get through his song.

Pride is as loud a beggar as want, and a great deal more saucy.

Because you flourish in worldly affairs,
Don't be haughty and put on airs.

CXVI.

PROCRASTINATION.

BIBLE.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: O, let me escape thither (is it not a little one?), and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.—Gen. xix:15-22.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them.—Matt. xxii:1-6.

LITERATURE.

Procrastination is the thief of time. *Dr. Young.*

Be wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is push'd out of life.
Young.

Defer not till to-morrow to be wise,
To-morrow's sun to thee may never rise.
Congreve.

He who prorogues the honesty of to-day till to-morrow will probably prorogue his to-morrows to eternity. *Lavater.*

Is not he imprudent who, seeing the tide making haste towards him apace, will sleep till the sea overwhelms him? *Tillotson.*

Alexander, when one asked of him how he had conquered the world, gave the answer: "By not delaying." The same was eminently true of Cæsar, Napoleon, and other great warriors.

Don't tell me of *to-morrow!*
Give me the man who'll say
That, when a good deed's to be done,

"Let's do the deed *to-day.*"
We may all command the present,
If we act and never wait,
But repentance is the phantom
Of a past that comes too late! *Carpenter.*

PROVERBS.

A little too late, much too late.

How soon "not now" becomes never.

Procrastination's sun to thee may never rise.

Better three hours too soon than a minute too late.

Have not thy cloak to make when it begins to rain.

'Tis but a short journey across the isthmus of "Now."

It is too late to cover the well when the child is drowned.

CXVII.

PROVIDENCE.

BIBLE.

For all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all; yea also the heart of the sons of men is full of evil, and madness is in their heart

while they live, and after that they go to the dead. I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all.—Eccl. ix:1-3, 11.

LITERATURE.

This is thy work, Almighty Providence!
Whose power, beyond the reach of human thought,
Revolves the orbs of empire; bids them sink
Deep in the dead'ning night of thy displeasure,
Or rise majestic o'er a wondering world.

Thomson.

Some dispensations and turns of Divine providence may be compared to the main-spring or capital wheels of a watch, which have a more visible, sensible, and determining influence upon the whole tenor of our lives; but the more ordinary occurrences of every day are at least pins and pivots, adjusted, timed, and suited with equal accuracy, by the hand of the same great Artist who planned and executes the whole; and we are sometimes surprised to see how much more depends and turns upon them than we are aware of. Then we admire his skill, and say he has done all things well.

John Newton.

PROVERBS.

For a web begun God sends thread.

Even in small things there is great providence.

Heaven deigns to suit our trials to our strength.

If God bolts the door do not get through the window.

The protection which we have is protection in, and not protection from, strife and danger.

CXVIII.

PUNISHMENT.

BIBLE.

But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered

together within your cities I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.—Lev. xxvi:14-25.

LITERATURE.

Let rules be fix'd that may our rage contain,
And punish faults with a proportion'd pain;
And do not flay him who deserves alone
A whipping for the fault that he has done.
Horace.

Every example of punishment has in it some tincture of injustice, but the sufferings of individuals are compensated by the promotion of the public good. *Tacitus.*

The seeds of our punishment are sown at the same time we commit sin. *Hesiod.*

PROVERBS.

Men punish the action, God the intention.

Many are without punishment; none without sin.

It is less to suffer punishment than to deserve it.

The object of punishment is the prevention of evil.

The gods are just, and of our pleasant vices make instruments to scourge us.

CXIX.

RELIGION.

BIBLE.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit

the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James iii: 26-27.

LITERATURE.

What! feed a child's body, and let his soul hunger? pamper his limbs, and starve his faculties?

What! plant the earth, cover a thousand hills with your droves of cattle, pursue the fish to their hiding-places in the sea, and spread out your wheat-fields across the plain, in order to supply the wants of that body, which will soon be as cold and as senseless as the poorest clod, and let the pure spiritual essence within you, with all its glorious capacities for improvement, languish and pine?

What! build factories, turn in rivers upon the water-wheels, unchain the imprisoned spirits of steam, to weave a garment for the body, and let the soul remain unadorned and naked?

What! send out your vessels to the farthest ocean, and make battle with the monsters of the deep, in order to obtain the means of lighting up your dwellings and workshops, and prolonging the hours of labor for the meat that perisheth, and permit that vital spark, which God has kindled, which he has intrusted to our care, to be fanned into a bright and heavenly flame—permit it, I say, to languish and go out? *Everett.*

Men do not refuse to cross the ocean because of storms; or to travel by rail because of accidents; or to enter into business because of losses; or to fight in the battlefield because of cannon, sword, deaths; or to study science and philosophy because of mysteries; nor should men object to the study and practice of religion because of the various difficulties which may stand connected with it. *Bate.*

Unless your religion changes you, makes you

honest in business, pious behind counters, temperate at dinner tables, loyal to your country, affectionate to your family, neighborly in your community, conscientious at the ballot box, patient in affliction, humble, cheerful, hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's children; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to sacramental boards and cushioned pews; unless you live Christ on week days as well as worship Him on Sabbath days, then we had better take a look into our religious life and see if it will stand the judgment of the Lord Jesus. *Selected.*

PROVERBS.

It is an excellent armor, but a bad cloak.

Religion is not so much a pursuit as a temper.

Holiness is religious principle put into action.

None but God can satisfy the longings of an immortal soul.

Religion presents few difficulties to the humble, many to the proud, insuperable ones to the vain.

CXX.

RESTITUTION.

BIBLE.

If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor. Or have found that which was lost and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein; then it shall be, because he hath sinned, and is guilty, that he

shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.—Lev. vi:2-5.

And he that killeth a beast shall make it good; beast for beast.—Lev. xxiv:18.

And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold.—Luke xix: 8.

LITERATURE.

If we do not restore that which we have injuriously detained from another, our repentance is not real, but feigned and hypocritical. *St. Augustine.*

As a gentleman in London entered his house he found a well-dressed female sitting on the stairs, who asked pardon for the liberty she had taken, saying that hearing the alarm of a mad dog she had taken refuge in his house. On hearing her story he gave her some refreshment, and she left, thanking him for his civility. In the evening his lady missed her gold watch, and it was concluded the female was the thief. Fifteen years afterwards the watch was returned, with a note from this woman, saying the Gospel had changed her heart, and she desired to return the watch to its rightful owner.

PROVERBS.

Zacchæus said: * * * "If I have taken anything from any man by false accusation, I restore him fourfold.—Luke xix: 8.

Restoring anything to its rightful owner, or doing an equivalent for loss or injury, is a prerequisite to forgiveness.

He shall restore that which he took away, or the thing which he has deceitfully gotten, or which was delivered him to keep, or the lost thing which he found.—Lev. vi: 4.

CXXI.

RICHES.

BIBLE.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.—Luke xii: 16-21.

LITERATURE.

You want to double your riches, and without gambling or stock-jobbing. Share it. Whether it be material or intellectual, its rapid increase will amaze you.

What would the sun have been had he folded himself up in darkness? Surely he would have gone out. So would Socrates. This road to

wealth seems to have been discovered some three thousand years ago; at least, it was known to Hesiod, and has been recommended by him in the one precious line he has left us. But even he complains of the fools, who did not know that half is more than the whole.

And ever since, though mankind have always been in full chase after riches, though they have not feared to follow Columbus and Gama in chase of it, though they have waded through blood, and crept through falsehood, and trampled on their own hearts, and been ready to ride on a broomstick, in chase of it, very few have ever taken the road, albeit the easiest, the shortest, and the surest. *Hare.*

PROVERBS.

God help the rich; the poor can beg.

Riches are abused, but never refused.

He is a good man who is a man of goods.

Riches serve a wise man, but command a fool.

Wealth is not his who gets it, but his who enjoys it.

He that maketh haste to be rich shall not be innocent.

To become wealthy, makes us neither wise nor healthy.

The rich devour the poor, and the devil devours the rich.

Who would be rich must keep his conscience in his cash-box.

There are but two families in the world, the haves and the have-nots.

Our incomes are like our shoes; if too small, they pinch; if too large, we stumble.

CXXII.

SABBATH.

BIBLE.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.—Gen. ii: 1-3.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. For thus saith the Lord unto the Eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off. Also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the sabbath from polluting it, and taketh hold of my covenant. Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called, An house of Prayer for all people.—Isa. lvi:2, 4-7.

LITERATURE.

Sunday, that day so tedious to the triflers of earth, so full of beautiful reposes of calmness and

strength for the earnest and heavenly-minded.

Maria J. McIntosh.

Life and blessing will attend the man who observes the Sabbath. The Sabbath of rest is a continual lesson to him to turn his eye from all created objects, and look to that heavenly rest into which God is entered, and which is promised to man. *J. Milner.*

Yes, child of suffering, thou mayest well be sure,
He who ordained the Sabbath loves the poor!

Lowell.

How still the morning of the hallow'd day!
Mute is the voice of rural labor, hush'd
The ploughboy's whistle, and the milkmaid's song.

Grahame.

PROVERBS.

A holiday Sabbath is the ally of despotism.

A corruption of morals usually succeeds the profanation of the Sabbath.

He who would prepare for heaven must observe the sanctity of the Lord's Day.

CXXIII.

SHEPHERD, THE.

BIBLE.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with

oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psa. xxiii.

I am the Good Shepherd: the good shepherd giveth his life for the sheep. As the father knoweth me, even so know I the father: I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—St. John x: 15, 16.

LITERATURE.

Many adventures with wild beasts still occur. There are wolves in abundance, and leopards and panthers exceedingly fierce prowl about those wild wadies in the region of Tyre. They not unfrequently attack the flock in the very presence of the shepherd, and he must be ready to do battle at a moment's warning. And when the thief and robber come (and come they do) the faithful shepherd has often put his life in his hand to defend his flock. A poor, faithful fellow, between Tiberius and Tabor, instead of fleeing, actually fought three Bedouin robbers until he was hacked to pieces with their khaujars, and died among the sheep he was defending. *Thompson.*

PROVERBS.

All we, like sheep, have gone astray.

The first shepherd was the first martyr.

The Good Shepherd knoweth the sheep.

The Lord is my shepherd, I shall not want.

Sheep are the first animals mentioned in the Bible.

The lamb is the emblem of innocence. Christ is the lamb of God.

CXXIV.

SLACKNESS.

BIBLE.

And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.—Deut. vii: 10.

When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.—Deut. xxiii: 21.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.—Prov. x:4.

In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. —Zeph. iii:16.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.—II Pet. iii:9.

LITERATURE.

Thompson wrote a poem, entitled "Castle of Indolence." He locates the castle in a dreamy land, where every sense is steeped in the most luxurious though enervating delight.

The lord of the castle was a powerful enchanter, who, by his arts, enticed thoughtless travelers within the gate, that he might destroy their strength and ruin their hopes by a ceaseless round of voluptuous pleasure.

It is said Thompson was so excessively lazy

that he is recorded to have been seen standing at a peach tree, with both his hands in his pockets, eating the fruit as it grew.

At another time, being discovered in bed at a very late hour of the day, when he was asked why he did not rise, his answer was, "Troth, mon, I see nae motive for rising." *Percy.*

PROVERBS.

It has smothered many virtues.

It is a torpidity of the mental faculties.

It wears out the body and consumes the mind.

It never aimed at the attainment of a good wish.

Sloth, like rust, consumes faster than labor wears.

Sloth is the beginning of vice and the harbinger of poverty.

CXXV.

SLEEP.

BIBLE.

I laid me down and slept, I awaked; for the Lord sustained me.—Psa. iii:5.

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.—Psa. iv:8.

The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.—Psa. lxxvi:5.

When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.—Prov. iii:24.

LITERATURE.

Sleep, that knits up the ravell'd sleeve of care;
The death of each day's life, sore labor's bath,

Balm of hurt minds, great Nature's second course,
Chief nourisher in life's feast. *Shakespeare.*

Sleep is no servant of the will;
It has caprices of its own:
When courted most it lingers still;
When most pursued, 'tis swiftly gone.
Sir J. Bowring.

Sleep, thou repose of all things; sleep, thou gentlest of the deities; thou peace of the mind, from which care flies; who dost soothe the hearts of men wearied with the toils of the day, and refittest them for labor. *Ovid.*

Now blessings light on him that first invented sleep; it covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot.
Cervantes.

Man's rich restorative; his balmy bath,
That supplies, lubricates, and keeps in play
The various movements of this nice machine,
Which asks such frequent periods of repair.
When tir'd with vain rotations of the day,
Sleeps winds us up for the succeeding dawn;
Fresh we spin on, till sickness clogs our wheels,
Or death quite breaks the spring, and motion ends.
Young.

PROVERBS.

Death's counterfeit.
Sleep is a sovereign physic.
To the sick it is half health.
We are all equals when asleep.
The ante-chamber of the grave.
Sleep, the foster mother of nature and pain's salve.

One hour's sleep before midnight is worth two after.

Downy sleep, life's nurse, sent to us from heaven to renew us daily.

It knits up the ravelled sleeve of care, tired nature's sweet restorer.

Sleep is death's younger brother, and so like him that I never dare trust him without my prayers.

Sleep, the death of each day's life, sore labor's bath, balm of hurt minds, great nature's second course, chief nourisher in life's feast.

CXXVI.

SLOTHFUL.

BIBLE.

And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.—Judges xviii:9.

The way of the slothful man is as a hedge of thorns: but the way of the righteous is made plain. —Prov. xv:19.

The desire of the slothful killeth him; for his hands refuse to labour.—Prov. xxi:25.

The slothful man saith, There is a lion in the way; a lion is in the streets. As the door turneth upon his hinges, so doth the slothful upon his bed.—Prov. xxvi:13, 14.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.—Prov. xix:15.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.—Eccl. x:18.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.—Prov. xii: 24.

He also that is slothful in his work is brother to him that is a great waster.—Prov. xviii:9.

That ye be not slothful, but followers of them who through faith and patience inherit the promises. —Heb. vi:12.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed.—Matt. xxv: 26.

Not slothful in business; fervent in spirit: serving the Lord.—Rom. xii:11.

LITERATURE.

That destructive siren sloth is ever to be avoided. *Horace.*

Sloth is the torpidity of the mental faculties; the sluggard is a living insensible. *Zimmerman.*

Sloth is an inlet to disorder, and makes way for licentiousness. People that have nothing to do are quickly tired of their own company. *Jeremy Collier.*

PROVERBS.

Sloth is the mother of poverty.

A slothful man never has time.

The slothful man saith: "There is a lion without; I shall be slain in the streets."

CXXVII.

SNARES.

BIBLE.

Know for a certainty that the Lord your God

will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.—Josh. xxiii:13.

Therefore snares are round about thee, and sudden fear troubleth thee.—Job xxii:10.

Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup.—Psa. xi:6.

The wicked have laid a snare for me: yet I erred not from thy precepts.—Psa. cxix:110.

When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.—Psa. cxlii:3

Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.—Prov. xxii:5.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.—I Tim. vi:9.

LITERATURE.

There were some young cavaliers in Pompey's army who were exceedingly proud of the beauty of their appearance. Cæsar's generals, perceiving this, gave orders that, instead of aiming at their legs and thighs, the javelins should be directed at their faces, so that they might be deprived of sight. This was the very thing they wished to avoid. They could not bear the thought of returning to their homes with deformed features, and, when they saw the gleaming steel dazzling before their eyes, they covered their faces with their hands, turned away

their heads, and fled in confusion and infamy from the field. Just that point where we least expect and can least afford to be attacked, and about which we manifest the most pride, Satan will try to reach, that he may not only wound us, but, if possible, also disfigure our character. *Anon.*

PROVERBS.

You can't catch old birds with chaff.

Can a bird fall into a snare where there is no gin?

The fox is very cunning; but he is more cunning who snares him.

Gin entangleth a man's head and his heels; hence it is sometimes called "tangle-foot."

The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe.

CXXVIII.

SOWER, PARABLE OF.

BIBLE.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.—Matt. xiii:3-9, 18-23.

LITERATURE.

A gentleman visiting at the house of a farmer saw him scattering grain broadcast upon his field, and asked, "What are you sowing?" "Wheat," was the answer. "And what do you expect to reap from it?" "Why, wheat, of course," said the farmer. The same day some little thing provoked the farmer, and he flew into a violent passion, and, forgetting, in his excitement, the presence of his guest, swore most profanely. The gentleman said, "And what are you sowing now?" A new light at once flashed upon the farmer from the question of the morning. "What!" he said, in a subdued and thoughtful tone, "do you take such serious views of every mood, and word, and action?" "Yes," was the reply; "for every mood helps to form the permanent temper, and for every word

we must give account; and every act but helps to form a habit; and habits are to the soul what the veins and arteries are to the blood—the courses in which it moves, and will move forever. By all these little things we are forming character, and that character will go with us to eternity, and according to it will be our destiny forever."

PROVERBS.

He that sows tares will reap tares.

He that sows wild oats will reap wild oats.

Whatsoever a man soweth that shall he also reap.

Those that sow injustice will reap hate and vengeance.

Sow none but good seed and you will not be disappointed in the harvest.

CXXIX.

STABILITY.

BIBLE.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—Psa. xv.

LITERATURE.

That profound firmness which enables a man to

regard difficulties but as evils to be surmounted, no matter what shape they may assume. *Cockton.*

Firmness, both in sufferance and exertion, is a character which I would wish to possess. I have always despised the whining yelp of complaint, and the cowardly, feeble resolve. *Burns.*

Steadfastness is a noble quality, but, unguided by knowledge or humility, it becomes rashness. *Schwartz.*

PROVERBS.

He who does not tire, tires adversity.

Thou shalt be steadfast and shalt not fear.

Boldness in business is the first, second and third thing.

Screw your courage to the sticking place and you will not fail.

Resolve to perform what you ought; perform without fail what you resolve.

None sends his arrow to the mark in view whose hand is feeble or his aim untrue.

CXXX.

STARS.

BIBLE.

Which commandeth the sun, and it riseth not, and sealeth up the stars; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. —Job ix:7, 9.

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.—Job xxvi: 13.

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?—Job xxxviii: 32-33.

He telleth the number of the stars: he calleth them all by their names.—Psa. cxlvii:4.

When they had heard the king they departed; and, lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.—Matt. ii:9-10.

LITERATURE.

A star is beautiful; it affords pleasure, not from what it is to do or to give, but simply by being what it is. It befits the heavens; it has congruity with the mighty space in which it dwells. It has repose; no force disturbs its eternal peace. It has freedom; no obstruction lies between it and infinity.
Carlyle.

The stars hang bright above,
Silent, as if they watch'd the sleeping earth.
Coleridge.

Those gold candles fix'd in heaven's air.
Shakespeare.

What are ye, orbs?
The words of God? the scriptures of the skies?
Bailey.

Numerous as glittering gems of morning dew,
Or sparks from populous cities in a blaze,
And set the bosom of old night on fire.
Dr. Young.

PROVERBS.

I am the bright and morning star.

It was a star that led the Wise men to Bethlehem.

As are the beautiful stars of night, so the beautiful deeds of a good man amongst his fellow-men.

And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and forever.

CXXXI.

SUPERIORITY OF MAN.

BIBLE.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!—Psa. viii.

LITERATURE.

What a piece of work is man! How noble in reason; how infinite in faculties; in form and moving, how express and admirable! In action, how like an angel; in apprehension, how like a god; the

beauty of the world—the paragon of animals! And yet to me what is this quintessence of dust?

Shakespeare.

How poor, how rich, how abject, how august,
How complicate, how wonderful, is man!
How passing wonder He, who made him such!
Who centered in our make such strange extremes!
From diff'rent natures marvellously mixt,
Connexion exquisite of distant worlds!
Distinguisht link in Being's endless chain!
Midway from nothing to the Deity! *Young.*

It is a painful fact, but there is no denying it, the mass are the tools of circumstances; thistle-down on the breeze, straw on the river, their course is shaped for them by the currents and eddies of the stream of life; but only in proportion as they are things, not men and women. Man was meant to be not the slave, but the master, of circumstances, and in proportion as he recovers his humanity, in every sense of the great obsolete word—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and wield them at his will.

Kingsley.

They that deny a God, destroy man's nobility, for certainly man is of kin to the beasts by his body; and if he be not of kin to God by His spirit, he is an ignoble creature. *Bacon.*

PROVERBS.

Man is a two-legged animal without feathers.

Man has been called a laughing animal, a cooking animal, an animal with thumbs, a lazy animal.

A traveled Frenchman, being asked to name one characteristic of all the races he had visited, replied, "Lazy."

A tool-making animal, a cultivating animal, a poetical animal.

Man is a dupable animal. Quacks in medicine, quacks in religion, and quacks in politics, know this, and act upon that knowledge. There is scarcely any one who may not, like a trout, be "taken by tickling."

Man is an animal that makes bargains. No other animal does this: no dog exchanges bones with another.

CXXXII.

TONGUE.

BIBLE.

Keep thy tongue from evil, and thy lips from speaking guile.—Psa. xxxiv: 13.

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.—Psa. xxxix: 1.

The tongue of the just is as choice silver: the heart of the wicked is little worth.—Prov. x:20.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.—Prov. xv:2.

He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.—Prov. xvii:20.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—Prov. xxi:23.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—Jas. i:26.

Even so the tongue is a little member, and boast-

eth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.—Jas. iii: 5-9.

My little children, let us not love in word, neither in tongue; but in deed and in truth.—I John iii: 18.

LITERATURE.

If any man think it a small matter, or of mean concernment, to bridle his tongue, he is much mistaken; for it is a point to be silent when occasion requires, and better than to speak, though never so well. *Plutarch.*

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue. *Quarles.*

The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping. *Socrates.*

By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind. *Justin.*

Death and life are in the power of the tongue. *Job.*

Restrain thy mind, and let mildness ever attend thy tongue. *Theognis.*

PROVERBS.

The tongue is not steel, yet it cuts.

The fool shineth no longer than he holdeth his tongue.

If wisdom's ways you wisely seek, five things observe with care:
Of whom you speak, to whom you speak, and how, and when, and where.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

CXXXIII.

USEFULNESS.

BIBLE.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.—Psa. li: 7-13.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth

light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. —Matt. v:13-16.

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.—Rom. xiv:7-8.

LITERATURE.

How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness! Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is done in degrees. However small in proportion the benefits which follow *individual attempts* to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments. *Crabb.*

PROVERBS.

Uselessness is unfitness to any end—worthlessness.

The most useful things are the most common things.

Men and things are only valuable as they are useful.

CXXXIV.

WATCHFULNESS.

BIBLE.

Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the

good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.—Matt. xxiv: 42-44.

For the Son of man is as a man taking a far journey, who left his home, and gave authority to his servants and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning. Lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, watch.—Mark xiii:34-37.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching: verily, I say unto you, That he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.—Luke xii: 35-38.

LITERATURE.

When Pompeii was destroyed there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers; but where did they find the Roman

sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there—while the heavens threatened him—there, while the earth shook beneath him—there, while the lava stream rolled, he had stood at his post, and there after a thousand years was he found.

PROVERBS.

Caution is the parent of safety.

Don't descend into the well with a rotten rope.

An ounce of discretion is worth a pound of wit.

Zeal without prudence is like running in the night.

A wise man takes a step at a time; he establishes one foot before he takes up the other.

CXXXV.

WOE FOR THE WICKED.

BIBLE.

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?—Isa. x: 1-3.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that

are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.—Isa. v: 20-30.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.—Luke xi: 20-24.

LITERATURE.

Every man is treasuring up stores for eternity—the good are laying up treasures in heaven, where moth doth not corrupt; the evil and impenitent are "treasuring up wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be getting fame; but he is treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath:

every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells, every licentious act the lewd man commits, adds something to the treasure of wrath.

The sinner has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night he is richer in vengeance than when he arose in the morning. He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice and prayers of parents, will be taken into the account; and all will tend to increase the treasures of wrath laid up against the day of wrath. *J. A. James.*

PROVERBS.

Unkindness has no remedy at law.

Man's woes come from his greatness.

Let us at least live to deserve happiness.

Perfect bliss is not the portion of mortal.

It is the remembrance of lost joys that makes us miserable.

How bitter it is to look at happiness through another man's eyes.

CXXXVI.

WISDOM GIVEN.

BIBLE.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And

Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established; for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee: and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.—II Chron. i:7-12.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.—I Kings iv:29.

And all the earth sought to Solomon to hear his wisdom, which God had put in his heart.—I Kings x: 24.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.—Prov. ii:6-7.

LITERATURE.

Human wisdom is the aggregate of all human experience, constantly accumulating, and selecting, and reorganizing its own materials. *Judge Story.*

Wisdom is the olive that springeth from the

heart, bloometh on the tongue, and beareth fruit in the action. *Grymestone.*

Knowledge and wisdom, far from being one,
Have oft-times no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which Wisdom builds,
Till smoothed and squared and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more.
Cowper.

Enjoy the blessings of this day, if God sends them, and the evils bear patiently and sweetly; for this day only is ours—we are dead to yesterday, and are not born to-morrow. *Jeremy Taylor.*

Perfect wisdom hath four parts, viz., wisdom, the principle of doing things aright; justice, the principle of doing things equally in public and private; fortitude, the principle of not flying danger, but meeting it; and temperance, the principle of subduing desires and living moderately. *Plato.*

The first point of wisdom is to discern that which is false, the second to know that which is true.
Lactantius.

Wisdom is the only thing which can relieve us from the sway of the passions and the fear of danger, and which can teach us to bear the injuries of fortune itself with moderation, and which shows us all the ways which lead to tranquillity and peace.
Cicero.

PROVERBS.

Fools are the wise man's ladder.
The price of wisdom is above rubies.

Knowledge comes, but wisdom lingers.

Reason governs a wise man and cudgels a fool.

Learning is not wisdom any more than cloth is clothes.

A handful of common sense is worth a bushel of learning.

If you do not hear Reason, she will rap your knuckles.

Better be wise and look simple than look wise and be simple.

He who does not become handsome before twenty, strong before thirty, wise before forty, and rich before fifty, on such a man good victuals are lost.

CXXXVII.

YOUTH—A CALL TO.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver

cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—Eccl. xii: 1-7.

LITERATURE.

"Gather up my influence, and bury it with me," exclaimed a youth, whose unforgiven spirit was sinking into the invisible world. Idle request! Had he begged his friends to bind the free winds, to chain the wild waves, to grasp the fierce lightning, or to make a path for the sand-blast, his wish would have been more possible; for past influence is unchangeable, and can never be recalled. *Dr. Wise.*

No matter how good the walls and the materials are, if the foundations are not strong, the building will not stand. By and by, in some upper room, a crack will appear; and men will say, "There is the crack; but the cause is in the foundation." So if, in youth, you lay the foundations of your character wrongly, the penalty will be sure to follow. The crack may be far down in old age; but somewhere it will certainly appear. *Beecher.*

PROVERBS.

Reckless youth makes rueful age.

Youth and white paper readily receive impressions.

In youth passion succeeds to passion and frets the soul to repose.

Young men soon forget and forgive affronts, old age is slow in both.

Young people are generally what they are made by education and company between the ages of fifteen and twenty-five.

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